The Prac-
tyse of prelates.

Compyled by the Faythfull
and Godlye learned man
Wyllyam Tyn-
dale.

BIBLIOTHECA

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When the old scribes and phy
risees had darkened ꝑ scrip
ture ẅ their traduciõs, false
interpretacions & wicked p
suasions of fleshly wisdome
ād shutte vp the kingdom of heauen (ẅ is
Gods worde) that the people coulde not en
trein, into the knowledge of ꝑ tru way, as
Chryst complayneth in the Gospell. Mat
xxiij. then they sate in the harts of mẽ, ẅ
their false doctryne, in the steade of God &
his worde, and slew the soules of the Peo
ple, to deuour their bodies, ād to rebuke thẽ
of their worldly substaũce. But whẽ christ
ād John the baptist had restored the scrip
ture agayne vnto the true vnderstandyng
and had vttered their falshead, and improu
ued their tradycions, and confounded their
false interpretacions wyth the cleare and e
uident textes, and with power of the holy
ghost, and had brought all their iugglyng
and hypocrisy to lyght, then they gotte thẽ
vnto the elders of the People, and perswa
ded them, saying: this man is surely of the
Deuel, and hys miracles be of the Deuell
no doubt. And these good workes which
he doth in healyng the people, yea, and hys
preaching against our couetousnes, are but

a cloke to bring him vnto his purpose, that
whē he hath gotten him disciples ynough,
he maye ryse against the emperour and ma
ke himselfe king, and then shall the romay
nes come and take our land from vs, and
carye away oure people, and put other na-
cions in oure realme, and so shall we lose al
that we haue, and the most part of vs our
lyues therto. Take hede therfore betimes
whyle there is remedy, yer he go so farre
that ye be not able to resyst him.

The elders of ỳ people which were rich
and welthy, though before they in a maner
fauoured Christ or at the lest way were in
different not greatly caryng whether god
or the deuel reygned so they might byde in
aucthorite, feared immediatly (as Herode
did of the losse of his kingdom, when the
wyse menne axed where the newe borne
kinge of Iewes was) and conspired with
the scribes and pharisees against Christ &
toke hym and brought hym vnto Pylate,
saying: we haue foūd this felow peruerting
the people, and forbidding to paye tribute
vnto Cesar, and saying that he is a king, and
mouing the people from Galylee vnto this
place: Thē pilate (though he lykewise was
before indifferēt, but now in feare of ỳ lest

se of his offite thorow such perluasiõs as
we innocent Chryste. And in very dede as
the scribes and pharisees were all their ly
ues before blind gydes vnto the destructiõ
of their souls, euẽ so were they at their last
ende blynd prophetes vnto the destructiõ
of their bodyes. For after ẏ they had slain
christ & diuerse of his apostles, & prsecuted
those poore wretches that beleued on him,
God, to auenge the poore innocent bloud ẏ
bare witnes vnto his truthe, powred hys
wrath amonge them, ẏ they thẽ selues rose
against ẏ Emperour. And ẏ romaynes ca
me (accordyng as they blyndly prophecyed)
and slewe the mooste part of them & caryed
the reste captyue into all nacions / and put
other nations in the Realme. But whose
faute was ẏ insurrection against the Em
perour / & mischefe ẏ followed? Chrystes &
his apostles whom they falsely accused be
forehand? No, Christ taught ẏ they shuld
geue Cesar that w̃ pertayned vnto Cesar /
& god that w̃ belonged to god: euen ẏ they
shuld geue cesar theyr lawfull bodely ser-
uice, & god the harte, that they shulde loue
gods law and repẽt of their euell, & com &
receue mercy, and let the wrath of God be
taken from thẽ. And the apostles taught ẏ

all

all soules shuld obey the hygher powrs or te
porall rulers: But their obstinate malice ꝑ
so hardened their hartes ꝑ they coulde not
repēt, and their rayling vppon the open ād
manifest truth which they could not impro
ue, & resisting the holyghoost / and sleing of
ꝑ preachers of ryghtuoulnes, brought the
wrath of God vpō them, ād was cause of
their destruccion.

Euen so our scribes ād pharisees / now
that their hypocrisye is dis closed / and their
falshed so brought to lyght that it can no lē
ger be hyd, get them vnto the elders of the
people / the lordes, gentylmen, and tēporall
officers, and to all that loue this worlde as
they do / & vnto who so euer is great wyth
the king, ād vnto the kinges grace him sel-
fe, and after the same enlample and with ꝑ
same persuasions, cast thē into lyke fear of
losing of their worldly dominions, ād ro
re vnto them, saying: ye be negligent and
care nothing at all, but haue a good spor-
te that the heretikes rayle on vs. But
giue them space a whyle tyll they be growē
vnto a multitude, and then ye shall se them
preach as fast agaynst you / ād moue the pe
ple againste you, ād do their best to thrust you
doune also and shall crye hauocke / and ma

ke all comen. O generation of serpentes, how wel declare ye that ye be the ryght sõnes of the father of all lyes? for they which ye call heretykes, preach nothing, saue that which our sauioure Jesus Chryste preached and his Apostles, adding nought thereto, nor plucking ought therfro, as the scripture commaundeth, and teache all men repentaunce to God and his holy lawe, and faith vnto our sauiour Jesus Chryst, and the Promyses of Mercye made in hym and obedience vnto all that GOD commaũdeth to obey: nether teach we so much as to resyst your most cruell tyranny with bodely violence, saue with Goddes woord onely, intending nothing but to dryue you out of the temple of Chryst, the hartes, consciences and soules of mẽ (wherin sõ your sathead yet syt) and to restore again Jesus our sauiour vnto his possessyon and inheritaunce boughte with his bloude, whence ye haue dryuen hym with your manyfolde wyles and subtilties.

Take hede therfore wicked prelates blinde leaders of the blynde, indurate and obstinate hypocrites take hede. For if the pharysees for their resistyng the holyghost (ỹ is to saye persecuting the open and manyfest

truth

truth and fleing the preachers therof) escaped not the wrath and vengeaunce of god: how shall ye escape, We are farre worse then the pharisees: for though the pharisees had shut vp the Scripture & set vp theyr owne professions, yet they kept theyr owne professions for the most parte. But ye wyll be the chefest in Christs flocke, and ye wil not kepe one iote of the right way of his doctrine. Ye haue therto sett vp wonderfull professiõs to be more holy therby then ye thinke that Chrystes doctrine is able to make you, and yet kepe as lytle therof (except it be with dispẽsacions) in so much that if a mã axe you, what youre meruelous fashioned playingcoates and youre other Poppystrye meane, and what your dysfigured Heades and your appelplaye meane, ye know not: and yet are they but Sygnes of thynges which ye haue professed. Thyrdly, ye wyll be Pappystes and holde the Pope: and yet loke in the popes law, ãd ye kepe therof almoost nought at all: but what so euer soũdeth to make for your bellyes and to maintayn your honoure, whether in the Scrypture or in your owne tradicions: or in ỹ popes lawe: that ye compell the lay people to obserue wyolentlye thretynge them wyth

your excomunycacions & curses that they shalbe dampned both body & soule, if they kepe them not. And if that helpe you not, then ye murther them mercylesly with the swerd of the tempozall powers, whom ye haue made so blynde, that they be ready to slea whom ye commaund, and wyll not yee heare hys cause examined, noz geue hi roume to answere foz him selfe.

And ye elders of the people, feare ye god also. For as ꝑ elders of the Jewes, which were partakers wyth the scribes and pharisees in resisting the holyghost, and in persecuting the open truth, and sleing the witnesses therof, and in prouoking the wzath of God, had their part with them also in ꝑ day of wzath and sharp vengeaũce whych shortly after fel vppon them, as the nature of the sinne agaynst the holyghooste is to haue her dampnation, not only in ꝑ woꝛld to come, but also in this lyfe accoꝛdinge vn to all the examples of the byble and aucten tike stoꝛies sens the woꝛlde began, euen lykewyse ye, if ye wyll wincke in so open and cleare lyght ãd let your selues be led blindfolde and haue your parte wyth the ypocrites in lyke sinne and mischefe, be sure, ye shall haue youre parte wyth them in lyke

wzath

wrath and vengeaunce/ that is lyke shortly to fall vppon them.

And cõcernig ỹ the hipocrites put you in feare of ỹ rilig of your cõmons against you, I answere: If ye fear your comẽs, so testify ye against your selues ỹ ye are traũtes. For, if your conscience accused you not of euell doing, what neade ye to feare your comens? What comens were euer so euel that they rose against their heades for well doing? Moreouer ye witnesse against your selues also that ye haue no trust in God. For he hath promised ỹ tẽporall officers assistence, if they miuister their offices truly, and to care for the kepinge of them/ as much as they care for to kepe his lawes.

The hipocrites happely bid you take an ensample of the vplandish people of Almany which they ly that Marten Luther sturred vp. For first what one sẽtẽce in all the writing of Marten Luther, kynd they that teacheth a mã to resist his superiour? Moreouer if Martin Luther ãd the preachers had sturred vp the comen People of Germanye, howe happend it that Marten Luther and other lyke Preachers had not perished lykewyse wyth them/ whiche LIVED Longe after? Ye wyll aske

me

me who sturred them vp then? I axe you. Who sturred vp the comonnes of the Iewes to resyst the Emperour/after that ỹ scribes and Pharysees with the elders of the people had slayne Chryste and hys Apostles? Verely the wrath of God. And euē so here the wrath of God sturred thē vp/partely to destroye the ennemyes and persecutours of the truth, and partely to take vengeaunce on those carnall beastes, which abused the Gospell of Chryst to make a cloke of it to defende their fleshly lybertie, and not to obey it and to saue their soules therby.

If Kynges/Lordes, and great men/ therfore feare the losse of this worlde: Let them feare God also For in fearing God shall they prolonge their dayes vppon the earth, and not with fyghting against God. The earth is Goddes only/& hys fauour and mercy doth prolonge the dayes of kynges in their estate ād not their owne powr and myght.

And let all men/be they neuer so great/ harken vnto this/and let this be an answere vnto them. Wicked kyng Achab sayde vnto the prophet Elias. Arte thou he that troublest Israel? And Elias answered, it

Is not I that trouble Israell, but thou & thy fathers houshold, in that ye haue forsaken the commaundements of the lord & followe Idolles. Euen so the preachers of the truth, whiche rebuke synne, are not the troublers of royames & comē welths, but they that do wickedly, & namely hygh prelates and mighty princes which walke wout the feare of God, and lyue abhominably, corrupting the comen people with their Ensample. They be they that bringe the wrath of God in all royalmes, and trouble all commen welthes, with warre, dearth, pouertie, pestilence, euell lucke and all misfortune.

And vnto all subiectes be it sayde, yf they professe the law of God and faith of the lord Iesus, and wylbe christs disciples thē let them remembre that there was neuer man so great a subiect as Christ was: there was neuer Creature that suffred so greate vnryghte, so pacientlye and mekelye as he: Therfor what soeuer they haue ben in times past let them now thinke that it is their partes to be subiect in the lowest kynde of subiection, and to suffer al things pacientlye. If the hygh powrs be cruel vnto you with natural crueltie, then wyth soft

tenes

tenesse and pacience, ye shall eyther winne thē or mitigate their fiercenes. If they ioyne them vnto the pope and persecut you for youre faith and hope, which ye haue in the Lord Jesus, then call to mynde that ye be chosen to suffre here with Chryste, that ye may ioye with him in the lyfe to com with ioye everlasting, ꝑ shall infinytly passe this youre shorte payne here. If they commaūde ꝑ god forbiddeth or forbyde that god cōmaundeth, thē answere as the Apostles dyd. Act. v. that God must be obeyed more then man, if they compell you to suffre vnryght, then chryst shall helpe you to beare, & his spirit shal comfort you. But only see that neither they put you from Gods worde nor yet resist them with bodely violēce. But abyde pacyently a whyle tyll the hipocrysy of hipocrites be slayne with the swerde of Gods woord, and vntyll the woorde be openly publyshed and witnessed vnto the powers of the worlde, that their blyndnesse may be without excuse.

And then wyll God awake as a fierce lyon agaynst those cruel wolues wᵗ deuoure hys Lambes, and wyll play with the hypocrytes and compasse them in their ounewyles, & lend them a dalyng in ꝑ heade, &

a kweminge in their brayns, and destroye them with their owne councell. And then those malycious and wylful blynd persecuters, which refusyng mercy when they were called therto, chose rather to haue theyr parte which hypocrites in sheading of innocent bloude, shalbe partakers wyth them also in hauing their owne bloude shedde agayne, God geuinge an occasyon that one wicked shall destroy an other.

And as for wickednes whence it springeth, and who is the cause of all insurrection, and of the fause of prynces, ād the shortenīng of theyr days vppon the earth, thou shalt sein the glasse folowyng, whych I haue set before thyn eyes, not to resist the hipocrites wyth vyolence (which vengeaunce perteyneth vnto God) but ỳ thou myghtest se theyr wicked ways and abhomynable partthes, to wythdraw thy selfe from them, and to come agayne to Chryste, and walke in his lyght, and to folowe hys steppes and to commit the keping both of ỳ body & soule also vnto hym & vnto the father thorow hym, whose name be glorious for euer.

Amen.

¶ Prelates appointed to preache Chryste, maye not leaue Gods woorde, and minyster Temporall offices but ought to teach the lay people the ryght way and let thē alone with all temporall busynes.

OUr sauiour Jesus Chryst answered pylate. Jhon. 18 that his kingdom was not of this worlde. And Math. in the. x. he sayth: The disciple is not greater then his master. But it ought to suffise the disciple yf he be as his master is: wherfor if chrystes kingdome be not of this worlde, nor any of his disciples may be otherwise thē he was then Chrystes vicars whyche minister his kingdome here in hys bodely absence, & haue the ouersight of his flocke, may be none Emperours, kings, dukes lordes knights temporall iudges, or any temporal officers, or vnder false names haue any such dominiō, or ministre any such office as requireth violence.

And Mathew. vi. No man can serue

two maisters. Where Christ concludeth say
yng. Ye can not serue God ād Mammon
that is, riches, couetousnes, ambicion and
tempozall dignities.

And Mathew. xx. Christ called his dis
ciples vnto him and sayd: ye knowe that ỹ
lozdes of the heathen prple haue dominion
ouer them, and that they that be great, dou
exercyse power ouer thē: How beit it shall
not be so among you. But who soeuer wyll
be great among you, shall be your minister
and he that wilbe chefe, shalbe your Ser=
naunt, euen as the sonne of Man came, not
that men shulde minyster vnto him, but for
to minister and geue his lyfe for the redem
tion of manye. Wherfore the Officers in
Christs kingdom may haue no tempozall
dominion oz Jurysdiction, noz execute any
tēpozall authozitie oz law of violence noz
may haue any like maner among thē. But
cleane contrary, they must cast themselues
downe vnder all, and become seruaunts
vnto al, suffer of all, and beare the burthē
of euery mans infirmities, & go before thē
and fight for them, against the woꝛld with
the swerde of Gods woꝛde, euen vnto the
death. after the ensample of Christ.

And Mathe. xviij. When the disciples

axed who shulde be greatest in the kyngdō of heauen, Chryst called a yong chyld vnto him/and set him in the middes among thē, sayinge: Except ye turne backe and becom as chyldren, ye shall not entre in the kingdom of heauen. Now yong chylderen bere no rule one ouer an other, but all is felowshippe among them. And he sayd more ouer: Who soeuer humbleth him selfe after the ensample of thys chyld, he is greatest in the kyngdom of heauen, that is to be (as concerning ambicion and worldly desyre) so childish, that ỹ couldest not heyue ỹ selfe aboue thy brother/is the very bearing of rule and to be great in Christes kingdome. And to describe the very facion of the greatenesse of his kingdome / he sayd: Ye that receaueth one such chyld in my name, receaueth me. What is that to receaue a chyld in Chrystes name? Verely to submit/ to meke and to humble thy selfe and to cast thy selfe vnder all men and to consyder all mennes infirmities and weakenesses, & to helpe to heale theyr diseases with ỹ word of trueth, and to lyue purely that they se no contrary ensample in the/to what soeuer thou teacheste them in Christ, that thou put no stumbling blocke before them/to make

them

them talle whyle they be yet Younge and weake in the fayth: But that thou abstayne as Paule teacheth. i. Thessalo. v. Ab omni specie mala, from all that myght seme euyll or whereof a man might surmyse ampylle, & that thou so loue them, that what soeuer gifte of god in the is, thou thynk the same, theirs and their sode and for their sakes geue vnto the as the Truthe is, and that all the infyrmytyes be thyne, and that thou feale them and that thyne hart mourne for them and that wyth all thy powre thou helpe to amende them, and ceasle not to crye to God for them neither daye nor nyghte: and that thou set nothyng be founde in the, that any man maye rebuke, but whatsoeuer thou teachest them, thou that be: And that thou be not a wolfe in a Lambes skynne as our holye father the Pope is, whych cometh vnto vs in Name of hypocrysye and in the tytle of cursed Cham or Ham callyng hym selfe Seruus seruorum, the seruante of all seruantes, and is yet founde tyrannus tyrannorum of all tyraūtes moste cruell. Thys is to receaue yonge chyldern in chrystes name, and to receaue young chyldern in Chrystes name, is to beare rule in ỹ kyngdō of christ. Thus ye maye se that Chrystes kyngdome

is all together spirituall, and the bearynge of rule in it is cleane contrary vnto the bearing of rule temporallye. Wherfore none that beareth rule in it maye haue any temporall iurisdiction or ministre any temporal office that requyreth Wyolence to compell with all.

¶ Peter was not greater then the other Apostles, by any authoritie geuen hym of Chryst.

They saye that Peter was chefe of the Apostles, verily as Apelles was called chefe of paintirs for his excellent conning about other, euen so Peter may be called chefe of ỹ Apostles for his actiuitie ād boldnes aboue the other: but that Peter had any authoritie or rule ouer his brethern & fellow apostles, is fall & cōtrary to the scriptur. Chryst forbad it the last euen before his passion, ād in dyuerse times before, and taught always the contrary, as I haue reherſed.

Thou wylt saye: thou canst not see how there shuld be any good ordre in ỹ kingdom, where none weare Better then other, and where the superiour had not a lawe ād authoritie

thozitie to compell the interpour with violē
ce. The worlde truly can se none other way
to rule, then with violence. For there no m̄
abstayneth from euel but for feare, because
the loue of ryghtuousnes is not written in
theyr hartes. And therfore the Po-
pes kingdome is of thys worlde. For there
one sorte are your Grace, your Holynesse,
your fatherhod: An other, my lorde bishop
my Lorde Abbot, my Lord Priour, An o-
ther master doctour, father, bachelar, mas-
ter parson, master vicar, and at the last com
meth in simple sir Johan. And euery man
reygneth ouer other wyth myght and haue
euery ruler his pyson his iayler, hys chay-
nes hys tormentes euen so much as ỹ tyr-
ers obseruauntes obserue that rule, and cō
pell euery man eyther with violence aboue
ỹ crueltes of the heathē tiraūts, so ỹ what
cometh ones in, maye neuer out for feare of
tellyng tales out of scole. They rule ouer
the bodye with violence and cōpell it wh-
ether the harte wyll or not, to obserue thin-
ges of their owne making.

But in the kyngdom of God it is contra
rye. For ỹ spirite that bringeth ỹe thether
maketh thē willyng & geueth thē lustes vnto
the lawe of God, & loue compelleth them to

worke/and loue maketh everye mans goods and all that he can do, commune vnto hys neyghbours neade. And as every man is strõge in that kingdome, so loue compelleth him to take the weake by the hande/ and to helpe him, and to take hym, that can not goo vppon his shulders and beare him. And so to do seruice vnto ỳ weaker, is to beare rule in that kyngdome.

And because Peter did exceede the other apostles in feruẽt seruice towarde his brether, therfore is he called (not in the scripture but in the vse of speakyng) the chefe of the Apostles, and not that he had any dominiõ ouer thẽ. Of which truth thou mayest se all thy practise in the Actes of the Apostles after the resurrectiõ. For when Peter had bene & preached in the house of Cornelis an hethẽ mã, the other that were circũcysed, chode hym, because he had bene in an vncyrcumcised mãs house and had eatẽ wt hi, for it was forbyddẽ in ỳ lawe, neyther wist they yet ỳ ỳ hethẽ shuld be called. And Peter was fayne to gyue accountes vnto thẽ (which is not token of superiorite) and to shewe thẽ how he was warned of the holy goost so to do Actes. xi.

And Actes the. xv. whẽ a counsell was

gathered

gathered of the apostles ād dyscyples about
ye cyrcūcysiō of the hethē, Peter brought
forth not hys cōmaundemēt and the aucto-
rytē of hys vycarshyppe, but the myracle ye
the holy gost had shewed for the heathen:
how at the preachyng of the gospel, the holy
gost had lyghted vppon thē and purysyed
theyr hartes thorow fayth, and therfore pro-
ved that they ought not to be circumcysed.

And Paule & Barnabas brought forth
the myracles also that God had shewed by
thē amōg the heathē, thorow preachyng of
fayth. And thē James brought forth a pro-
phecy of the olde testamēt for the sayde par-
tie: And therwith the aduersaries gaue ou-
uer their hold, and they cōcluded wyth one
assent by ye auctorytie of the scripture & of
ye holy gost, ye ye heathen shuld not be circū-
cysed, and not by the commaundement of
Peter, vnder payne of cursing, excommu-
nycatyon interdyctyng and lyke bogges to
make soles and chyldren afrayed wyth all.

And Actes. viij. Peter was sent of ye o-
ther apostles vnto the samaritanes, which
is an euident token that he had iurisdic-
cion ouer them (for then they coulde not ha
ue sent hym) But rather (as the truth is) ye
the congregacion had auctorytie ouer hym

and ouer all other prynte Parsons, to admitte them for ministres and send the forth to preach whether so euer the spyrite of god moued them, and as they sawe occasyon.

Galla.ij. And in the Epystle vnto ꝑ Gallathians thou feist also howe Paule corrected Peter when he walked not the ryght waye after the truth of the Gospell. So now thou seyst that in the kingdome of Chryst, and in his churche or congregation, and in his councels, the ruler is the scripture approued thorowe the myracles of the holy goste and ministers seruaunts onely, and Chryst is the heade and we all brethern: And when we call men oure heades, ꝑ we do not, because they be shorne or shauen, or because of theyr names, parson, vicar, bisheppe, pope: But onely because of the worde which they preach. If they erre frō the worde, then may whosoeuer God moueth his harte, playe paull, and correct hi. If he wyl not obeye the scripture, then haue hys brethern auctoritie by the scripture to put hym downe & to sende hi out of Chrystes churche amonge the heretikes which preferre their false doctryne aboue the true worde of Chryst.

Scripture is the chefest of the apostles.

How

¶ How the gospell punissheth trespasers and how by the Gospell we ought to go to lawe with oure aduersaryes.

THough ỳ they of Chrystes congregacion be all wyll'ing: yet because ỳ the mooste part is always weake & because also that the occasions of the worlde be euer many and greate, in so muche that Chryst, which wyste all thing beforehande, sayth Mathewe xviij. Wo be vnto ỳ worlde by reason of occasions of Euell, and saythe also that it can not be auoyded but that occasyons shall come, therfore it can not be chosen but that many shal ouerfaule, when a weake Brother hath trespalled, by what lawe shal he be punissheds verely by the lawe of loue, whose properties thou readeste in ỳ xiij. of the firste to the Corinthians. If the loue of God, which is my professiō be wrytten in myne hart, it wyll not let me hate my weake brother when he hath offended me, no more then naturall loue wyll let a Mother hate her chyld when it trespalleth against her. My weak brother hath offēded me, he is fallē, his weakenes hath ouerthrowne hi: it is not ryght by the lawe of loue ỳ I shuld now faule vpō hi, & treade hi downe

in ỳ myre and destroy him vtterly: but it is ryght by the law of loue, ỳ I runne to hym & helpe him vp agayne. ¶ By what peces we shuld go to law wt our trespacers, chryst teacheth vs Math. xviij. Tell hi hys fauts betwene hi & the with all mekenesse, remẽbryng ỳ thou arte a man & mayst fall also: Yf ye repẽt, & thou loue hi, ye shall sone agre, & thẽ forgeue hi. And whẽ thou forgeuest thy neyghbour, thẽ thou arte sure that god forgeueth the thy trespaces by his holy promyse Math. vi. If he heare ỳ not, thẽ take a neyghboure or two. If he heare thẽ not, thẽ tell the cõgregaciõ wher thou art: & let ỳ preacher pronoũce gods law agaist hi & let ỳ sad & discret mẽ rebuke hi & exhort hi vnto repẽtaũce, if he repẽt, & ỳ also loue him accordyng to ỳ profession, ye shall sone agre. If he heare not ỳ cõgregaciõ, then let him be taken as an hethẽ. Yf he ỳ is offẽded be weake also, thẽ let them ỳ be strong go betwene & helpe thẽ. And in lyke maner if any sinne agaist ỳ doctrine of Chryst & ỳ professiõ of a chrystẽ mã so that he be a dronkard, & ã horekeper, or what soeuer opẽ sinne he do, or if he teach false learnig: then let such be rebuked opẽly before ỳ cõgregaciõ & by ỳ auctorite of ỳ scripture. And if they

repent

repēt not, let thē be put out of ꝑ cōgregacīō as he the people, if they thē be not a shamed we haue no remedye but pacientlye to abyde what god will do & to pray in ꝑ meane time ꝑ god wyll opē their hartes & geue them repentaunce. Other law then this, Christes gospell knoweth not, nor ꝑ officers therof. It is manifest therfore, that ꝑ kingdom of christ is a spirituall kingdom & no man cā mynyster well, & a temporall kingdō to, as it is sufficiently proued; because ꝑ no mā which putteth his hand to ꝑ plow, & loketh backe, is apt for ꝑ kingdō of heauē, as Christ answered Luke. ix. vnto hī ꝑ wold haue followed hi, but wolde first haue take leaue of his housholde. If a man put hys hād to ꝑ plow of gods word, to preach it, & loke also vnto worldly bulines, his plow wyll surely go a wry. And therfore sayth Christ vnto ā other ꝑ wold likewyse folow hi, but desyred first to go ād bury his father. Let ꝑ dead bury ꝑ dead, but come thou ād shewe or preach ꝑ kingdom of god. As who shuld say, he ꝑ will preache the kingdom of God (which is Christes gospell) truly, must haue his harte no where else.

¶ What officers ꝑ apostles ordeyned ī christes church, & what their offices were to do.

Where

Wherfore ỳ apostles folowīg & obeig ỳ rule, doctrine & cōmaūdmēt of our sauiour Jesus Christ their master, ordeyned in hys kyngdome ād congregacīō two officers: One called after ỳ greke worde bysshop, in english an ouerlear: which same was called preast after ỳ greke, elder in englysh because of his age, discrecīō & sadnes for he was as nygh as could be all waye a elderly man: as thou seist both in the new & olde testament also, how the officers of the Jewes be called the Elders of the People because (as thou mayst well thynke) they were ouer old men as nygh as could be. For vnto age do men naturally obeye, and vnto age doth god commaunde to geue honoure sayenge: Leui. xix. Ryse vp before the horehead, and reuerence the face of the old mā And also experience of thynges and couduesse (without which it is hard to rule wel) is more in age then in youth. And thys ouerlear ỳd put hys hādes vnto the plow of goddes worde, and fed Christes flocke and tended them only without lokyng vnto any other busynesse in the worlde.

An other officer they chose, and called hym Deacon after the greke, a mynystre in english, to mynystre the almesse of the peo-

ple

ple vnto the poze and nedye. For in the con
gregation of christ, loue maketh euery man
gifte and goodes comune vnto the neces
sytye of hys neyghboure. Wherfoze the loue of
god beyng yet hote in the hartes of men, the
rych that had the substance of thys worldes
goodes, brought of theyr abundaunce gre
te plentye vnto the sustentation of the poo
re, and delyuered it vnto the Handes of the
Deacons. And vnto the helpe of the Dea
cons were wydowes of .lx. yeare olde, holy,
vertuous, and destitute of frendes, chosen
to tende and wayte vppon the sycke and to
washe the sayntes fete that came from one
Congregacion vnto an other, whether for
any busynes oz foz feare of Persecucyon.
And these commune goodes of the churche
offered foz the succour of the poore, grewe
in all churches so Exceedyngly, that in so
me cõgregecion it was so much that it was
sufficyente to Mayntayne an hoste of men
In so muche that tyrants dyd oft tymes p
secute the christen foz those commune goo
des, as thou seist in the lyfe of. S. Lauren
ce the deacon of Rome.

And moreouer the couetousnes of the
prelates was the decaye of chrystendome and
the encresyng of the kyngdome of Mahy
mets

mette For by the first springing of the em-
pyre of Mahomete, the Emperoures, kin-
ges, and greate lordes of christendome had
geuen their treasure so myghtely vnto the
church, what after great victorys, & what
at theyr deathes, that their successours we-
re not able to meintayne battell against the
Saracenes and Turkes (for the woorlde
was not yet in such captiuitie þ they coulde
make theyr subiects swere on bokes what
they were worth & rayse vp taxes at theyr
pleasur) so that a certein wryter of stories
sayth: The prelates gaped when the laye
men wolde take the warre vpon thē against
the Turkes, and þ lay men loked when þ
prelates wolde laye out their money to ma-
ke the warre with all, and not to spend it in
worse vse, as þ most part of thē were wōt
to do/spendynge the moneye that was gor-
ten with almesse and bloude of martyrs vp
pon goodly plate and greate vessels of gol-
de and syluer, without care of thinges to co-
me, despising God whome they worshyp-
ped for their belyes sake only and allo mā.
Moreouer it was the custome euen then/
(sayth þ auctor) to axe what the bishopry-
ke was worth, ye and to leaue a worse for a
better or to kepe both with a dispēsacion. And at þ

sayns

same time Iacius the debitie of the Emperour, came to Rome to confirme the Pope in his se, wt the Emperours authoritie, for the election of ỳ pope was thẽ nothynge worth, except it had bene cõfirmed by ỳ emperour, and he founde so great treasure in the church of sayne Iohn Lateran, ỳ for dyldayne which he had ỳ they shulde haue such treasure in store & not to helpe the emperour in his warres against the Turckes seing his souldyers lacked wages, he toke it away with violence against the wyll of ỳ prelates, of which he exyled some, and payde his owne men of warre with one part & toke an other part vnto him self, & lent the thyrde parte vnto the Emperour: whiche must nedes haue bene a great treasure in one church.

¶ By what meanes the prelates fell from Christ

THe office of a Bysshop was a roume at the begynnynge, that no man coueted and that no man durste take vppõ him, saue he only which loued christ better then hys owne lyfe. For as Christ sayeth that no man myght be hys disciple, except

erple that he were ready to forsake lyfe and a...eue so myght that officer be sure that it wolde rosten hym hys lyfe at one tyme or an other forbearig record vnto the truth. But after that the multitude of the chrysten were encreased, and many great men had receaued the fayth, than both landes and rentes as well as the other goodes, were geuen vnto the maintenaunce as well of the clergyeas of the poore: because they gaue then no tythes to the prestes, nor yet nowe do saue in certeyne cõtreys: For it is to much to geue almesse, offrynges, landes and tythes also. And then the bysshops made the whych they call pryest, and kepe the name bysshop vnto them selues.

But out of the deacons sprange all the mysche fe. For thorow their handes wente all thynge: they ministred vnto the clergye, they ministred vnto the poore: they were in fauoure with great & small. And when the bysshops office begã to haue rest & to be honorable then the deacons through fauoure and gyftes clam vp thervnto, as lyghtlye he þ hath the old Abbots treasure, succeedeth with vs. And by the meanes of their practise & accointaũce in the world, they were mo

re

re subtile and worldly wyse then the olde
bysshops, and lesse learned in Goddes wor-
de, as oure prelates are. When they come fro
studentshyppe in Gentlemens houses, and
from surueing of greate mens landes, lor-
des secrets, Kynges counsels, ambasadour
shyp, from warre and ministring all world
ly matters, yea, worldye mischefe: and yet
nowe they come not thence, but receaue all
and byde there styll, yea they haue enacted
by playne parlyament that they must byde
in the courte styll or els they may not haue
pluralytie of benefyces. And then by lytie
and lytie they vnhaunsed them selues and
turned all to them selues minysshynge the
poore peoples parte and encreasing theyrs,
and ioyning accoyntaunce with greate me,
and with their power clam vp and entitled
the with the cholsing and confyrming of the
Pope and all bisshoppes, to flatter and pur
chase fauoure and defenders: trustynge mo
re vnto their worldly wysdom then vnto ꝑ
doctryne of Chryst, whych is the wysdom
of God and vnto the defence of mā, then of
God. Then whyle they ꝑ had the plowe by
the tayle, loked backe, the plow went awrye,
Faythe waxed feble and faint, loue waxed
cold, the scriptur waxed darke, Chryst was

The prelates must bi de styll in the courte.

on

no more lens: he was in the mounte wyth Moles, & therfore the bysshops wolde haue a god vpon the earth whom they might se, and thervpon they beganne to dysputs who shulde be greatest.

How the Bysshop of Rome became greater then other, and called him selfe Pope.

The quod worldly wisdō Hierusalē must be ỹ greatest for ỹ was christs sete, et factum est, soit cā to passe for a sealō And in cōclusiō where a greate cytie was and much riches, ther was ỹ bisshop euer greater then his fellowes. Alexander in Egypte, and Antioch in Grece were greater then theyr neyghbours. Thē those decaying, Constātinople and Rome waxed greate, and stroue who shuld be greater. And Constantinople sayd, where the Emperour is, there ought to be the greatest seat and chefest bisshop. For ỹ Emperour laye most at Constantynople, because it was (I suppose) nygh the middes of the empyre, therfore I must be the greatest sayd the bisshope of Cōstātinople. May quod

the

the bisshoppe of Rome, though the Empe
rour lye neuer so muche at constantinople
yet he is called Emperour of Rome/& ro
me is the head of ỹ eppre, wherfor of right
I muste be the ffather of all waren. And
thus whether they chalenged theyr title by
ỹ auctho3ite of God o3 man, o3 by peter o3
poulinge, it was all one: so they myghte be
greatest.

And great intercession was made vnto
the Emperours of both parties: but in vay
ne a greate season, for the emperours stop
ped their eares at such ambicious requests
longe time, tyll at the last there cam an Em
perour called Phocas whyche laye long in Phocas.
Italy & was a very soft man & a praye for
prelates. In whose time Bonifface ỹ third Pope beni
was bysshop of Rome, a man ambicious & face the.iij
ready vpon honour, & of a very subtil wit
nothing inferiour vnto Thomas wolsse
cardinall of yorcke. This Bonifface was
greate with the emperour Phocas, & with
his wyly persuasions & greate intercessiõ
together, obtayned of Phocas to be called
ỹ chefest of all bysshops, & that his churche
shulde be the chefe church. Which auctoryte
as sone as he had purchased/he sent immedi
ately by his cõmãdmẽt vnto the emperours ps

The chastite of preistes how it came vp.

wherunto all the bi shopps of Almanye, & maūding ỳ euery bysshop shuld call all the preistes of his diocese, & charge thē ỳ euery man shuld put away his wyfe vnder payne of excōmunicatiō. Which tyrannye, thogh great resistaūce was made agaīst it, he yet brought to passe with the emperours swerde and his owne subtiltie together: for the Bysshops were rych and durst not displese the pope for feare of the Emperour.

As sone as Nemroth ỳ myghtie hunter had caught this prape, that he had compelled all bysshops to be vnder hym and to swere obedyence vnto hym, then he began to be greate in the earth, and called hym self papa, wyth thys interpretacyon, father of fathers. And when the Pope had exalted his throne above hys fellowes, then the vnitie that ought to be amonge bretheren in Chrystes Church, brake: and diuisyon begā betwene vs and the grekes, which grekes (I suppose) were at that time the one half of chrystendome. And when any popes exhorted them to vnitie, they āswered that he which wyl reygne ouer hys bretherē wt violēce breaketh vnitie, & not they, & ỳ they will not be vnder hys tyrannye wherunto he calleth them vnd a colour of vnitē. And

Papa.

Diuisiō in the church.

from

from henke forth with the helpe of his bis
shops, which were sworne to be true lyge
men vnto him, when before tyme they we
re admitted to their bishoprikes of ỹ em=
perours and kinges, he began to lay a bayt
te to catch the hole Empyre into his han=
des also.

¶ By what meanes the pope in=
uaded the Empire.

AT that same season Mahomete the auctour of the secte of the turc=kes and sarasens began. And as sone as he had got muche people vnto him with wiles and fayned miracles, he in uaded the empyre of Rome in those quar ters. And loke how busy Mahomet was in those partyes so busy was the pope in these quarters to inuade ỹ empyre (with ỹ helpe of his sworne byshops which preas thed all of nón other God then the Pope) whyle the emperour was occupyed afarre of, in resisting of Mahomete.

mahomet & the pope began at one time.

And within few yeares after, when the kinges of Italy nowe and then vexed our holye fathers for the covetouse ambicion, then Gregory ỹ third ioyned amite with the Frenchmen, and called them to helpe: by whose power they gatte all they have

Gregory the pope c me vp by ter chmen & by the k sommuned his reame also fell.

also maynteine it vnto this daye, For if ony man seing that time hether, displeased ꝑ pope neuer so lytle, he imediatly cursed hī and excommunicated hym. ād proclaymed him no right inheritour, and that it was not lawfull to holde of him, and obsolued hys lordes and subiectes of theyr allegeaunce, and sēt his blessing vnto the frenche king, and remission of sinnes to go and cō quere hys lande, the pope and frenche kynge alwaye diuiding the spoyle betwene them, the bishops and all that serued god for ꝑ belly, preaching the popes myght how that he had power so to do, and all thinges to bīde and lose at hys wyll, wrestinge the scriptures to serue for their purpose, corrupting all the lawes both of God and man to proue hys godhead with all.

pope Zacharias the .i. Childerich

pipinus

THē cam pope Zacharias ꝑ first, in whose time childerichus was kynge of fraunce, a māy gouerned his royalme (as it ofte chaūceth) by a debitie (as parsones preache) one Pipine a lord of his owne & his swoorn subiect. This pipine sēt an holy bishop to pope Zacharias that he shuld helpe to make hym kynge of fraunce, and he wold be hys

defen

defender in Italy (as the maner of feaudo hozses is, the one to slawe the other) & Zacharias answered that he was moze wozthy to be kyng that ruled the Realme and toke the labourers, than an ydle shadowe þ went vp and downe and did nought. And so vpon that the lozdes of fraunce by the persuasions of the prelates, consented vnto Pipine, ād thrust downe their right kinge, vnto whom they were swozne, vnd made a monke of him. And both the lozdes & also Pipine toke dispensacions foz theyr othes of our holy father, and were fozswozne. Thus was our holy father the Pope crepte vp in to the consciences of men with hys false interpretation of byndyng ād lowsyng, good. viij. hundzed yeres agone.

Then came Pope Stephanus the .ij. cōd out of whose hādes Estulphus kyng of Lombardie wold faine haue scratched somwhat, foz he thought that the holye fathers gathered to faste, and had all readye raked to muche vnto them. But the new kynge Pipine of fraunce warned of hys duetie and seruice promysed ād minded full of old frendshippe, and hopyng foz parte of the prayse, came to succoure the po-

pope steuē the second estulphus

pe

pe and when he had subdued the kyng of Lombardye, he gaue vnto our holy father or rather to sayne Peter that hungry begger, greate prouinces & contreys in Lombardye and in Italye, with the ile corsica and many greate cyties, of which some pertayned vnto the Emperoure being then at Constantinople / & yet the Emperour had sent before vnto king Pipine that he shuld not geue of his townes vnto the pope. But Pipine answered that he cam for the same intent, & to inhaunce our holy father. And our holy father receaued them.

And thus the Empyre was deuided in two partes: the Pope and the frenchking partyng the one halfe betwene them. And as the Emperour decayed, the Pope grewe. And as the pope grewe, so the secte of Mahomete grew, for the Emperour (halfe his empyre lost) was not able to defend him selfe agaist the infidels. And the pope wold suffer no help hence to come for two causes: One, lest the Emperour shuld recouer his Empyre agayne, and an other because ỹ prelates of ỹ grekes wold not submitte them selues vnto his godheade as ỹ prelates of these quarters of ỹ world had done.

After

After Pipine raygned his sone great Charles who we cal Charlemayne we knew non other God but ye Pope nor any other waye to heauen then to do the Popes pleasure. For the Pope serued him for two purposses: One to dispese wyth hym for what soeuer mischefe he did: an other, to be stablished in the Empyre by his helpe, for without his fauour he wist it wold not be / so greate a God was oure holye father become already in thase dayes. Pipine Charlemayne

This pope steuen in his latter daies fell at variaunce with Desiderius king of Lombardye, aboute the archbisshoppe of Rauenna.

After Steuen succeded Adrian ye fyrste with whom Desiderius the kig of Lombardy wold fayne haue made peace, but Pope Adrian wolde not. And shortly vpon that the brother of this Charlmayn which raygned wyth hym in halfe the dominion of Fraunce, dyed, whose wife for feare of charles, fled with hir. If lonnes vnto Desiderius king of Lombardye for succoure. Desiderius was gladde of their comming trusting by the meanes Steuen. Desiderius king of lombardy.

of these two chylderen to obtaine fauour among many of the frenchmen, and so to be able to resyst charles, if he wold medle, and to bryng Italy vnto the ryght Emperour againe, and wold haue had that pope Adrian shuld haue annointed them kinges in their fathers roume. But Adrian refused that to do (for he sawe charles myght lie and mete for hys purpose) and was as wilye as Desyderius, and thought to kepe out the right Emperour & be Emperour of Rome him self, though he gaue an other the name for a reason tyll a more cõuenient time came.

Then Desiderius warred vpon the popes iurisdictiõ. And Adryan sent to Charles, and Charles came with his armye and draue out Desyderius and his sonne, which sonne fled vnto the ryght Emperoure to Constantinople. And Charles and the Pope deuided the kingdome of Lombardy betwene them And Charles came to Rome And the Pope and he were sworne together that who soeuer shulde be ennemy vnto the one, shuld be ennemy also vnto the other.

This Adrian gathered a counsell immediatly of an. C. lxj. b. shoppes, al bysshops

and

and relygious parsones, & gaue vnto Charles and his successours the empyre of Rome, and ordeyned that the ryght and powr to chose the pope, shuld be hys. and that no bysshop shuld be consecrate tyll he had obtayned of hym both consent and the ornamentes of a bysshop also (whych they now bye of the pope) vnder payne of cursing, & to be delyuered vnto blacke Sathan the deuell and losse of goodes. Hist. lxij.

And Leo the thyrde which succeded Adrian, confyrmed ꝑ same, & crouned Charles Emperour of Rome for lyke seruice done vnto hym. And then there was apointment made betwene the Emp rours of cõstantinople and of Rome ãd the places assigned how farre the borders of ether empyre shuld reach. And thus of one empyre was made twayne. And therfor the empyre of cõstãtinople for lacke of help, was shortly after subdued of the Turkes.

The sayd Leo also called Charles the moost chrystē kynge because of his good service: which tytle the kynges of Fraũce vse vnto thys daye, though many of them be neuer so vnchristened. As the laste Leo called oure kinge the defender of the faith. And as this Pope Clemens calleth the du

ke of Gelder the eldest sone of the holy see of ROME, for non other vertue nor pro pertye ỳ anye man can knowe saue that he hath bene all his lyfe a pickequarell and a cruell and vnryghtuous bloudeshedder as his father that sitteth in that holy se is. So now aboue seuen hondred yeres to be a Chrysten kyng, is to fyght for the Pope, and moste chrysten that most fyghteth & sle eth most men for his pleasure.

The lyfe of Charles

This Charles was a great cõquerour that is to saye a great tiraunte and ouer came many nacyons with the swerde, and as the Turke compelleth vnto his Fayth, so he compelled them with violence vnto ỳ fayth of Chryst, sayth ỳ storyes. But (alas) Chrysts fayth whereunto the holyghost only draweth mennes hartes thorowe preaching the worde of truth and holy lyuynge accordyng therto, he knew not, but vnto the pope he subdued them and vnto this superstycious ydolatry, wherin we vse clene cõtrary vnto the scripture.

Exactyle.

Moreouer at the requeste and great delyre of his mother, he maryed the doughter of Desyderius kyng of Lombardy, but after one yere vnto the great dysplesure of his mother he put her awaye

agayne

gaine: but not without the false subtiltye of the pope thou mayest be sure, neither without his dispensacion. For how could Charles haue made warre for the Popes pleasure with Desiderius his father, and haue thruste him out of his kingdome, and banysshed hys Sonne for euer, deuydinge his kingdom betwene him and the pope as long as she had bene his wyfe?

And therfore the pope with his auctoritè of byndynge and lousinge, lowsed the bondes of that matrimony (as he hath many other lens, and dayly doth for lyke purposes) to the intent that he wold with the swerde of the french kyng put the Kyngdome of Lombardye that was somwhat to nye him out of the way: by the reasō of whose kynges hys fatherhode coulde not raygne alone nor allygne or sel the Bysshoprykes of Italy to whome he lusted ād at his pleasure.

He kept also .iiij. concubines, and laye with two of his owne doughters therto. And though he wist howe that it was not vnknowne, yet his lustes being greater thē great Charles, he wold not wete nor yet refrayne.

Anno

And be ponde all that, the sayinge is: ꝑ in hys olde age a whore had so be witched him with a ryng & a pearle in it, and I wote not what ymagerye graued therin that he went alaute after her as a Dogge after a bytch, and the dotehed was beside hym self and hole out of hys Mynde: in somuche ꝑ whē the whore was dead, he could not departe from the Deade Corps, but caused it to be Enbaulmed and to be Caryed wyth hym whether so euer he Wente, so that all the worlde wondered at him, tyll at the last hys lordes accombred wyth caryenge her from place to place, and ashamed that so olde a Man, so greate an Emperoure and such a most chrysten kynge, on whō, & whose dedes euery Mannes eyes were sette, shuld dote on a dead hore, toke cōsel what shuld be the cause. And it was concluded that it muste neades be by enchauntement. Then they wente vnto the cophyne, & opened it and sought, and founde thys ryng on her finger: which one of the lordes toke of and put it on his owne fynger. When the ringe was of he, commaunded to burye her, regarding her no longer. Neuertheles he caste a phantasye vnto thys Lorde and began to dote as faste on hym, so that he

ryght neuer be out of syght: But where
ure Charles was there must that lord al
so be, and what charles dyd, that must he be
preuye vnto: vntill that thys lord perceā
uing that it came because of this enchaun
ted ryng, for very paine and tedyousnesse
toke and cast it into a well at acon in douch
land And after ỳ the ryng was in the wel,
the Emperour coulde neuer departe from
the towne, but in the sayde place where the
ring was, cast though it were a foule mar
relle, yet he bylt a goodly monasterye in ỳ
worshyp of our ladye, and thether brought
relikes, from whence he coulde gett thē and
pardons to sanctifye the place and to make
it more haũted. And there he lyeth and is a
sainte as ryght is. For he dyd for chrystes
vicar asmuch as the greate Turke for ma
homete: but to saue hys Holynesse that he
myght be canonysed for a saint, they sayne
in his lyfe that hys abydyng there so con
tinually was for the hote bathes sakes wh
be there.

After Charlemain, lewes ỳ mild
was emperour wh was a verye
pacifet mā (an other phocas & an
other pray for ỳ pope) & semeke
and lokte, that scarcelye he coulde be angrye

to any

ke any thynge at all. Whan oure holy fa
thers had sene his water and spyed what
complexion he was / they chose Steuen
iiij. of the name Pope with out his know
lege and bad him nother good morowe nor
good eue nor once god spede about the mat
ter, against they were graunted vnto hys fa
ther for his good seruice. And hys softnes
was yet somwhat displeased therewith in
as muche as the electyon of the Pope pa
tayned vnto his right. But the Pope sent
Ambassadoures and wrote al the excuses
that he coud and cam after him selfe to frau
ce to him, & pleased him ād crouned him
re emperour and passed the tyme a season
with him, and they became verye familier
together.

Pope Pas chale.

After that, they chose Paschalis pope of
the same maner, which phascalis sent imme
diatly legates vnto the emperour softe le
wes excusing him selfe and sayeng: that is
was not his faute but that the clergy and
the comen people had drawen hym therto
with violence agaīst his wyll. Then the em
perour was content for that ones and bad
they shuld no more do so, but that the old or
dinaunce ought to be kept. The softenes
of thys Lewes did him muche hare. For he

was after prelonged of his owne sone with helpe of pope Gregory the fourth.

After this mans dayes the popes neuer regarded the Emperours nor did the clergy of Rome sue any more to the emperour, ether for the electiō or cōfirmaciō of the pope. Moreouer after this Lewes there was neū emperour in christēdō of any power or able of his owne might to correcte any pope nether was there anye kyng ꝑ coud correct ꝑ outrages vices of the spyritualty of his owne realme after this tyme For this Lewes lefte .iij. sonnes amonge which he deuided therealme of Fraunce and all douchiōd. Which kaine for pride & disdayne that one should haue more then ā other fell to gether (as we say) by the eares eche destroyeng others power, so that fraunce was after ward of no might to do any great thig. And thē the pope reygned in Italy alone without care of any Emperour: in so much that Nicholaus the first decreed that no secularе prince or emperour should haue ought to do or be at the counsels of the clergy. ¶ And after ꝑ Adriā ꝑ secōde was chosē pope ꝑ ēperours debite beyng in Rome and not ones spoken to of the matter.

Alone pope Nicolaus the .i. pope adriā the .ij.

And

And when the emperours ambassadors disdained, they answered who can resist the rage of the people, & prayed them to be contente & to salute him as pope. And Adrian the third decreed that they should not abyde ād taryc for the Emperours confirmation or auctoritie in choling the pope, and that the pope onely shuld call a generall counsel, and not the emperour, or if the Emperour wold presume that to do, the counsell shuld be of none effecte though all the prelats of christendom were there, & though whatsoeuer they did were but GODS worde. So mighty was the beast now waxed when he once began to raygne alone. And from this tyme hytherwarde perysshed the powr of the Emperours and the vertue of the popes, saith platina in the lyfe of popes. For in that tyme as there was none emperour of myght, so was there no pope of any vertue

After thys lewes, the empyre of Fraunce and of all douchelande was diuyded betwene his thre sonnes which (as I sayde) fought one with an other and destroyed the ofspring of the empyre of fraunce. And fro that time to this, which is aboue. viij. hundreth yeares, thou shalt reade of fewe pope

pes

pes that haue not led their lyues in bloud sheading/in so much that if thou consydre the storyes well, thou shalt easely perceaue that there hath bene slayn about theyr cause farre aboue. xl. C. thousand mē, besides ỹ there hath bene but fewe princes in chrystendom that hath not bene busyed and cōbred a greate parte of his lyfe about their mater. Eyther in warres begonne at their setting on, ether in ceasing scysmes or diuision that hath bene amonge the clergye who shuld be pope, or striuing of bysshops who shulde be greatest/as betwene the bisshop of Yorke and Caunterbury in Ingland & betwene the bisshops of Inglād & Wales, wherof al ỹ chronycles be ful, or in reformyng friers or monks, or in cleing them that bettered their false hypocrisy w̄ goddes woorde.

When the Emperour was downe, & no man in chrystendom of any powr to be feared, then euery nacion fel vppon other/ and all landes were at variaunce betwene them selues. And then was the Danes cam into Ingland and vexed the Inglishmen, and dwelt there in spyte of their hartes/ then so came straunge nations whose names were scace heards of before in these

Vandales. Hunnes. Gothes.

quarters (as the Vandales/ Hunnes and Gothes) and ran thorowout all christēdō by. C. thousands together, and subdued ꝑ landes and dwelt therin maugre the inhabitours, as thou mayest se in Douchland how diuerse nacions are inclosed in ꝑ myddes of ꝑ land of a straunge tongue which no douchman vnderstandeth: and that rule continued wel. viij. or ix. score or .ij. hūdred yeres. And in all this season/ who soeuer wan the mayster/ him, the spiritualtye receaued, and him they crowned king ād to him they cleaue. And what so euer any tyraūt had robbed al his lyfe, that or most parte therof must he deale amōg them at his death/ for feare of purgatory. The spirytualty all that season preached the pope mygh tely, bylt abbayes for recreatyon and quietnesse/ syzyninge them alwaye for layntes which purchased thē priuileges/ or fought for their liberties, or disputed for the popes powr, how so euer they lyued (but after. L. yere whē their liues were forgotten) ād if any resisted them what soeuer mischeuen they went about, him they noted in chronycles as a cruell tyraunt: ye & what soeuer misfortune chaunsed any of hys posteritie after him, that they noted also, as thouh

God

God had plaged thē, because their fore fa-
ther was disobedient vnto holy churche / &
euer put the stories that vttered there wyc
kednesse out of the way and gathered relys
ques from whence they coulde get them, &
fayned myracles, ꝑ and gaue thē selues one
ly vnto poetrye / & shut vp the scriptur / so ꝑ
thys was the very tyme of ẅ Chryste spea
keth. Mat. xxiiij. in whych false prophetes
shuld aryse and shewe myracles and won
ders to deceaue the very electe yf yt had bē
ne possyble.

FYnally e in thys busye wooryde the
kynges of Lombardy gatte a lytle
myght / and came vppe agayne and
were diuerse tymes Emperours / thogh of
no greate myght. And one Berengarius ki
nge of Lombardye began to meddle ẅ oure
holy fathers businesse. Wherfore the pope
fled vnto Otto Kynge of ye Saxons, ẅ
by that tyme had gotte mygh,t, ād brought
him into Italy against Berengariū, whych
Otto ouercam Berengarium & was ma
de Emperour for hys labour, and thus ca
me the Empyre fyrst vnto douche lande.

berengari-
us.

Otto.

And Otho created the empyre of one
pope Johne (say they) with this othe, I Ot

pope Jhā
the xij.

tho do promette and swear vnto the lorde Johñ, by the father / the sõne and the holy ghooste, and by thys wod of the crosse that maketh lyuing, & by these relyques of saincte, that if I come to Rome with goddes helpe, I wyll exalte the holy churche of Rome and the, ꝑ gouernoure of the same, vnto my powr: Neyther shalt thou lose lyfe nor membrs, or that honour that thou hast by my wyll, coũsell, consent or settynge a worke. Moreouer I wyll make in rome no cõstitucion or ordinaunce of anye thyng that perteyneth vnto the or vnto ꝑ Romaynes without thy counsell. And whatsoeuer of the landes of saynt Peter cometh vnto our handes / I wyll dilyuer it the And vnto whom soeuer I shal commit the rule of Italy / I wyll make hi sware that he shal helpe the, to defend the landes of saint Peter vnto his power.

Pope Gregory ꝑ. v.

And Gregory the .v. (when they had gotte at the last that whiche they long gaped for) made this ordinaunce of cholynge the emperour / to stablysh it with all: that vi. lordes of Almany. iij of the spiritualtye and. iij. of the temporaltye with the king of Bohẽ the seuenth to be the odde mã & vmpere

pear, shuld chose him for euer, and send hi to ỹ pope to receaue his othe, and to be crou ned. Neuertheles the pope to kepe the Em perour a farre of, sendeth him his coronaci on home to him oftimes moch leauer than that he shuld come any nere as a meke spi= rited man, that had leuer lyue solytary and alone, then haue his holynes sene.

¶ Anyother similytude to describe our ho ly father.

And to see how oure holy father cã by marke the ensample of an yuis tre: first it springeth out of ỹ earth & then a whyle crepeth a longe by the grou de tyll it fynde a great tree: then it ioyneth it self byneath a lowe vnto the body of ỹ tre, & crepeth vp a lytle and a lytle fayre and softely. And at the begining whyle it is yet thyn and small that the burthẽ is not per= ceaued, it semeth glorious to garnysh the tre in the winter and to beare of the tẽpes= tes of the wether. But in the meane seaso it thrusteth his rootes into the barke of ỹ tree to hold fast withall, and ceasseth not to clym vppe tyll it be at the toppe, and aboue

all. And then it sendeth his braunches a long by the braunches of the tree, and ouer groweth all and waxeth greate, heuye and thyck and sucketh ꝑ moystoure so ꝛoze out of the tre ād his braunches, that it choketh and stifleth them. And then the foule stynckyng pupe waxeth myghty in the stōpe of the tre ād becometh a seat ād a nest foꝛ all vncleane, birdes ād foꝛ blinde oules which hauke in the darke and dare not come at ꝑ lyght.

Euen so the bilshop of Rome now called ꝑOꝑE, at the begining crope a longe vpon the earth, and euery man trode vpō him in this woꝛlde. But as sone as there came a chꝛisten Emperour, he ioyned him self vnto his fete and kyssed them, and cropē vp a lytle with begging now this pꝛiuilege, now that, nowe this citie now that, to fynde pooꝛe people with all and the necessary ministers of Gods woꝛd. And he entitled the Emperour with cholyng the popē and other bilshopes, and pꝛomoted in ꝑ spirituallty, not whom vertue ād learning but whom the fauour of greate men commended, to flatter to get frendes ād defenders with all.

the cholige of the pope & al bilshopes pertayned vnto ꝑ ēperour & kynges once.

And the almesse of the congregacyon

the almesse

which

which was the fode and patrimony of the poore and necessary preachers, that he called Sait Peters patrimony, Saynt Peters rentes, Saynt Peters lands, Saynt Peters right: to cast a vayne feare & an hethenish superstitiousnes into ỹ hartes of mẽ, that no man shuld dare meadle with what soeuer came once into their hãdes, for feare of Saynt Peter, though they ministred it neuer so euel: and that they which shuld thinke it none almesse to geue thẽ any more (because they had to much alreadye) shuld yet gyue Saynt Peter somwhat (as Nabucho donesser gaue his God Beell) to purchesse an aduocate and an intercessor of Saynt Peter, and that Saynt Peter shuld at ỹ fyrste knocke, let them in.

geue vnto ỹ poore is become. S peters patrymonye.

Danielis xiij.

And thus with flatteringe and fayning and vayne superstycion vnder the Name of Saynt Peter, he crept vp and fastened hys rootes in the harte of the Emperour, and wyth hys swerde clame vp aboue all his felowbishoppes and brought them vnd̃ his fete. And as he subdued them wyth the Emperours swerd, euen so by subtilty & helpe of them (after that they were sworne faythfull) he clam aboue the Emperour/ and subdued hym also and made hym

stoupe vnto his fete/and kysse them an o-
ther whyle. Yea Pope Celestinus crouned
the Emperour Henrye the fift, holdynge
the crowne betwene his fete. And when
he had put ꝑ crowne on /he smote it of w̄
his fete agayn, sayeng: that he had myght
to make Emperours and to put them dow
ne agayne.

And he made a constitucion that no lay
man shuld meddle w̄ theyr maters, nor be
in theyr counsels or witte what they did, &
that the Pope only shuld call the counsell/
and the Emperour shuld but defende the
Pope: prouyded alwaye: that the counsell
shuld be in one of the Popes townes, and
where the popes power was greater then
the Emperours: then vnder a pretence of
cōdempnyng some heresye/ he called a ge-
nerall counsell/ where he made one a patri-
arcke, an other Cardinal/ an other Legate,
an other Primate, an other Archbyshop/
an other Byshoppe, an other Deane, an o
ther Archdeacon and so forth, as we now
see.

And as the Pope played with the Em
perour/ so did his braunches and hys mē
bres the bishops play in euery kingdome
duckedom and lordshyp, in so much that ꝑ

very

bery heyres of them, by whome they came vp/hold nowe their londes of them and take them for their chefe lordes. And as the Emperour is sworne to the pope, euen so every kyng is sworne to the bisshopes and prelates of the realme: and they are the chefest in all perliamentes: yea they and their money and they that be swornto them ād come vp by them/rule all together.

Qualis pater talis filius. Good naturall chylderen.

And thus the pope the father of all hypocrites hathe wyth falshod and gyle peruerted the order of the worlde and turned the rootes of the trees vpwarde and hath put doune ỹ kingdō of chryst, & set vp ỹ kingdome of the deuell whose vycar he is, and hath put downe the ministers of chryst, ād hath set vp the ministers of Sathan, disguised yet in names and garmentes lyke vnto ỹ aūgels of lyght/and ministres of righteousnes. For Chrystes kingdom is not of the world Jhon. xviij. ād the Popes kingdom is all the world.

the poppysh order compared wt Chrystes

And Chryst is nether iudge nor diuyder in this world Luke. xij. But the pope iudgeth and deuideth all the worlde & taketh the empyre & al kingdoms and geueth thē to whom he lusteth.

Chryst

Chryst sayth Math.v. Blessed are the poore in spyrite: so that the fyrst steppe in ꝑ kingdom of Chryst is humblenes or humilytie that thou canst fynde in thyne hart to do seruice vnto all mẽ, and to suffer that al men treade the.

The Pope saith. Blessed be the proude and hyghminded that can clym and subdue all vnder them and maintayne their ryght and such as wyll suffre of no man so ꝑ he which was yesterday taken from the dongehyll and promoted this daye by his prince, shall to morrow for the popes pleasure cursse him & excommunicate hym, and interdyte hys royalme.

Chryst sayth. Blessed be the meke or softe that be harmlesse as doues.

The pope blesseth them that can set all the world together by the eares and fyght and slea manfully for his sake, that he may com hote from bloudsheading to a bysshoprycke as our Cardinal dyd, and as Saynte Thomas of Canterbury dyd which was made bysshop in ꝑ feld, in complete harnesse on his horsebacke and hys speare bloudy in hys hande.

Chryst hath neither holes for foxes, nor nestes for byrds, nor yet wheron to lay his

head

head, nor promysed ought in thys wooꝛlde vnto hys dyscyples: nor toke any to hys disciple but him that had forsaken all.

The puytre the Pope hath vnder hys rootes throughout all chꝛystendome in euerye village holes for foxes, and nestes for vncleane bꝛydes in all his bꝛaunches, and pꝛomyseth vnto his disciples all the pꝛomocyons of the woꝛlde.

The nerer vnto Chꝛyst a man cometh, the lower he must descende and the poozer he must waxe: but the nerer vnto the pope ye come the hygher ye must clim and the mozerych es ye must gather whence soeuer ye cã gett them, to paye for your bulles, and to purchase a glozious name & lycence to weare a myttre and a crosse and a pale and goodlye oꝛnamentes.

How the pope receaueth hys kyngdome of the deuell, and howe he distributeth it agayne.

Wꝛtlye, the kingdomes of the earth and the glozye of them (whyche Chꝛyst refused) Mathew. iiij. did the deuell pꝛofer vnto the pope, and he im-

me

mediatlye fell frō Chryst and worshypped the deuell/and receaued them. For by falsehed(as he mayntayneth them)cam he ther to/and by falshead do al hys disciples come therto. Who of an hundred one is Pope bisshope or any greate prelate, but ether by necromācye or symony or wayting on gretze mens pleasures/ and with corruptynge of goddes worde and falshyonyngit after theyr lustes.

The pope distributeth his fathers kingdome.

And the Pope after he had receaued the kyngdome of the worlde of the deuell and was become the Deuels vicar, toke vp in lyke maner all chrystendom an hye, & brought them from the mekenes of Chryst vnto the hye hyll of the pryde of Lucifer and shewed them all the kyngdome of ye erthe, sayinge; fall downe and worshyppe me, and I wyll geue you these. Vnto the spiritualtye he saieth: fall from Chryst ād preache me, and take thou that cardenalshippe, thou yt bysshoprycke, thou yt Abbotshyppe, and so fourth: thou as many benefyces as thou wylt, and a dispensaciō for what thou wylt. And to mōkes and fryers in likemaner, take thou that hole, and thou that nest/ wyth what pryuylege ye wyll desyre ād dispensacyons of youre rules, yf ye wyll preache

ech me.

And vnto the temporaltie he sayth: First to the Emperour, yf thou wylt fall down & kysse my feate and swrare to hold of me and to defend me, I geue the the empyre.

And to al kinges in lyke maner, yf they wyl sweare to defend hys lyberties and to holde of him, he crowneth them. And euen so all temporall Lordes from the hyghest vnto the lowest, and all officers, and all maner subiectes, if they wyll enioye lãdes, rentes, offices, goodes and their very lyues they must rome the same way.

The very whores (goddes honour vnregarded) as long as they displye not him and his ordinaunces, they shall haue nestes in his rentes, and amonge his Prelates. And the theues and murtherers shall haue dennes in his sanctuaries, what soeuer they do against God, so longe as they hãg on him.

The Apostles chose prestes to preach Christ onely, all other thinges layde apart and chose none but Learned and Vertuous

The popes order compared wt ye order of ye Apostles.

The Pope shaueth who soeuer commeth,

leuer

the poppysh pryestes.

leuer oute of the stues then from stuppe & when they be Swozne he Sendeth them vnto all greate mennes houses to preache his godhed to be stuardes / surueyers / receauers & counselers of all maner mysche uf: to corrupte wife / doughter / and mayde, & to betray theyr owne master, as oft as it neadeth to promote their falsehead with all. ffor therto are they Swozne to gether.

And when they haue done all mischefe there shall no man wyt whence it cometh.

The apostles chose deacons to minister the almes of the rych vnto the pooze. And to helpe the deacons they chose widowes of .lx. yere old, holy & destitute of frendes to tend the sycke. And the Pope in stead of such wedowes maketh who soeuer commeth / whether she be yōg oz olde, but none saue them þ be ryche & able to pay .xx. xxx. oz .xl. pounde foz their professiō, to whom foz as much moze he wyll gyue a dispensacion on the mozowe to mary agayne. And in stead of suche deacons, he maketh bothe deacons and subdeacons which do nothinge at all but are bayne names without office / except it be that on some Holydaye in steade of ministringe the goodes of the church vnto the pooze, they syng a pistle oz

the poppysh wiodowes.

The poppysh deacons.

Gospe

Gospell to begge more from the poore.
And as his Deacons mynistre the goodes of the church vnto the poore: euen so doo hys prestes preache Christs gospell vnto his flocke.

And the almesse that was geuen to the sustencacion of the poore which thou shalt reade in stories that it was in some cities aboue .xx. xxx. xl. yea an hundred thousãd pounde, and all the landes geuen for the same purpose, they haue stolen from them & haue diuyded it amonge them selues. And therwith did they at the beginning corrupt the greate men of the worlde and clam vp to this heigth were they nowbe. And for þ haue they strouen among them selues this viij. hundred yeares. And to maintayne þ which they haue falsely gotten, hath the pope sturred vp a swerde of warre in Christendom this .viij. hundred yeares & hath taken peace cleane out of the worlde.

How the pope diuydeth the poore people.

When the bilshoppes, preastes and deacons were fallen and had receaued of the pope the kingdom that partayned vnto the poore people, and had robbed them and parted their patrymony among them selues, then sprange the orders of monkes: Whose profession was to abstayne frō flesh all

their

theyr liues, to were vyle raymēt, to eate but
once in the daye, ād that but butter, chese, eg
ges, frutes, rootes and suche thynges that
weare not costly, ād myght euery where be
founde. And they wrote bokes, ād wrought
diuerse thynges to get their lyuinge wyth
all. When the laye men sawe that the prea-
stes were fallen in to suche couetuousnes,
& that the Monkes were so holy: they tho
ught, these be mete men to minister our al-
messe vnto the poore people. For theyr pro-
fession is so holy that they can not decea-
ue vs as the preastes do, ād made the mō-
kes tutors and ministers vnto the poore, ād
gaue great Landes and rychesse in to theyr
handes to deale it vnto the poore. When the
monkes sawe suche aboundaunce, they fell
after the ensample of the preastes, and toke
dispēsacyōs of the pope for their rules ād
strait professiō, whiche now is as wyde as
their coules, and deuided all amonge them,
and robbed the poore once moare. And out
of the abbayes toke he the most parte of his
Bysshoprickes and cathedral churches, and
the moste parte of all the landes he hathe
despoyled that there Remayne yet so Ma-
ny myghtye abbayes and nunryes there
to.

As sone as the monkes were fallen, the
sprang these beggynge fryers out of Hell/
the last kind of Caterpillers, in a moze vile
apparel and a moze strayte relygion that (if
ought of relefe were lefte amonge the laye
men foz the pooze people) these hozseleches
might sucke that also. Which dzambees as
sone as they had learned their crafte & had
byle them goodly & costly mistes / and their
lymiters had diuided all contrees amonge
them, to begge in / and had pzepared lyuyn-
ges of a certayntie / though w̄ beggynge/
then they also toke dispēsacyons of the po
pe foz to lyue as largely & as lewdelye as
the monkes.

Beggynge fryers.

And yet vnto the laye men whom they
haue thus falselye robbed & from whyche
they haue deuyded them selues and made
them a seuerall kyngdome amonge them
selues, they leaue the payenge of tolle/cu-
stome and trybute (foz vnto all the Char-
ges of the Royalmes they wyll not paye
a myte (and the finding of all the pooze:
the fyndyng of scolers foz the moste par-
te: The fynding of these fozsayde hozsele
ches and caterpillers / the beggynge fryers
the reparynge of hye wayes and bzydges
the buyldynge and reparacyons of theyze

The chan-
ge of ỹ lay
people.

abbayes and cathedrall churches, chapels coleges, for which they lend out their pardons daily by heapes, and gather a thousand pounde for euery hundred that they bestow truely.

If the laye people haue warre or what soeuer charge it be, they will not beare a myte. If the warre be theirs (as the one parte almost of all warre is to defende them) they will falsely make the beare the greatest parte, beyde that, they must leaue their wyues and children & go fight for them and loose their liues. And likewise all their charges they haue a cast to pull the laye people. The Scottes cast downe a castell of ỳ bysshop of Durams on ỳ scottysh bancke called Norham castell. And he gat a pardon from Rome for the buyldynge of it agayne, wherwith I dout not, but he gat for euerye pennye that he bestowed thre.

How the spyrituall tie bestowe their treasure.

And what do they with their store that they haue in so greate plenty euery where: so that the very beggyng fryers in short space to make a cardinal or a pope of their sect or to doo what feate it were for they

profe

noffyte, wold not stycke to bryng aboue a kyngs raūsō. Merely make goodly places and parkes of pleasure and gaye shyres and paynte postes and purchase Pardons wherwyth they yet styll polle and plucke a waie that litle wherewyth ỹ poze which perysshe for neade, and faulte in to greate inconuenyences myght be som'what holpē ād releued, And laye vppe in stoare to haue alwaye to paye for the defēding of their faith and for to oppresse the truth.

¶ How the pope made hym a lawe, and why.

After that the pope wythe tyrannye was clom vppe aboue hys brethren and had made all the Spyrytualtie hys subiectes and had made of them and hym a seuerall kyngdom among them selues, and had seperated them from the laye in all thynges, and had got pryuileges that what so euer they dyd, no man shuld medle wyth them: and after allo he had receaued the kyngdoms of the earth of Sathan and was become hys vicare to dyspry but them, and after that the Emperoure was fallen in lyke maner at hys fete and had worshyp

ped hym as God, to receaue hys empyre of him, and all kings had done lykewise to be anoynted of him and to be crouned of him, and after that the worlde both greate and smale had submitted them selues to receaue the beastes bagge: then because that christes doctryne was contrary vnto all such kingdomes, and therfore had no law ther in howe to rule it, he went and made him a seuerell lawe of hys owne makyng, which passed in cruelty and tyrranny, the lawes of all hethen priestes.

And in his lawe he thrust in fayned gystes of old emperours, that were out of memory, sayeng that the emperour Constantinus had geuen vp the empyre of Rome vnto. S. Syluester, which is proued a false lye for diuerse causes: one that sait siluester bring so holy a man as he was, wolde not haue receaued it contrarye to his masters cõmaũdemẽtes & doctrine: an other that the emperours raygned in Rome many yeares after and all bisshopes sued vnto the emperour and not to the pope, which was but bisshope of Rome only, & not called father of fathers. Moreouer ỳ no auctentyke story maketh mencion that any emperoure gaue them their patrimonye, but

What subtilte the pope vseth to stablysh hys kyngdome.

thas

that Pipine which falsely & with strēgth inuaded the empire gaue it vnto him. Thē put hē in the graunt of Phocas, then the gift of pipine confirmed by the great charles: then a fayned relese of the electiō of ꝑ pope geuē vp agayne vnto pope Paschale by the emperour Lewes. For they thē selues had graunted vnto charlemayne, & his successours for euer the election or denominacion of the pope & bilshopes to flatter him with all, & to make him a faythfull defender, and that in a generall Counsell which (as they say) can not erre. Neuerthelesse pope Paschal though he beleued the counsell coude not erre, yet he thought thē somwhat ouersene, to make so long a graunt, & therfore he purchased a relese of gētle lewes as they ꝑtēd. But verely it is more lykely that they fayned that graunte to excuse their tyrānny after they had takē ꝑ electiō into their hādes agayne wyth violēce, whēthe emperours were weake & not able to resyst thē: as they fayned ꝑ gift of Cōstātine, after they had inuaded the empēre with subtylty and falshed. And last of al they brought in the oth of Otho with the order that now is vsed to chose ꝑ ēperour

How the pope corrupteth the scripture and why.

MOreouer lest these his lyes shuld be spyed & least happly the emperours folle wing might saye, our predecessours had no power to bynde vs, nor to minish our might: And least kinges following, shuld say after the same maner, that the swerd & full power to punish euel doers indifferētly is geuē of God to euery kynge for hys tyme, and therfore ẏ they ẏ decessour coulde not bynde them contrarye vnto the ordynaunce of God: but rather ẏ it was vnto theyr dāpnation to make such graūtes, & ẏ they dyd not execute theyr office. And therfore ẏ foule & mysshapē mōstre, gate hym to the scrypture & corrupted it wyth false expolytions, to proue ẏ such auctoritie was geuen hym of God, & calenged it by ẏ auctoritie of Peter. saying, that peter was the head of Christs church and that Chryst had made hym lorde ouer the apostles hys fellowes, in ẏ he bad hi feade hys shepe & lābes Iohn ẏ last, as who shuld saye ẏ paule which came longe after, was not commaunded to feade as specyally as peter, which yet wold take no auctho

rytie

rule ouer the bodyes or ouer ꝑ faythes of them whych he fed, but was they? seruaũt for Chrystes sake, Christ euer the lord and head. And as though ꝑ other apostles were not lykewyse as specially commaunded as Peter: And as though we now and all that here after shall loue chryst, were not cõmaunded to feade chrystes flocke, euery mã in his measure, as well as Peter. Are not we commaunded to loue our neyghbours as our selues, as well as Peter: Why then are we not cõmaũded to care for his flocke as well as Peter?

Moreouer if to feade Chrystes shepe is to be greatest (as no doubt to feade chrystes flocke is to be greate and moste to feade, is to be greatest) in ꝑ office though peter was greate, yet paule was greater) how cometh that the pope by that authority challengeth to be greatest, and yet thys .viij. hũdred yeres feadeth not at all: but poysoneth their pasture with the venamous leuen of his tradicions & wyth wrestynge the texte vnto a contrary sence?

Then came he to thys texte Mat. xvi. Thou arte peter and vppon this rocke I wyll bylu my congregation or church. Loo sayth Antichryst the carnall beast / peter is

the rocke wheron the church of Chryst is
bylt, and I am his successoure, and therfo
re the head of chrystes church. When chryst
ment by the rocke, the confession that Pe
ter had confessed, sayeng: Thou art chryst
the sonne of the lyuing god, which arte co
me into this worlde. This fayth is the roc
ke, wheron chrystes church is bilt. For who
is of chrystes church, but he only that bele
eueth that Christ is Gods sonne, come into
to this worlde to saue sinners. This fayth
is it, agaynst wch hell gates can not preva
le. This faith is it, which saueth the cōgre
gacion of chryst and not Peter.

Faith is ꝓ
roote wher
of Chrysts
churche
bylte.

Then he goeth forth vnto that which fo
loweth: Vnto the I wyl geue the keyes of
the kingdome of heauen, and what soeuer
thou bindest in earth, it shalbe bound in hea
uē. &c. Loo, sayth he, in ꝓ he sayth what soe
uer thou bindest in erth, he excepteth nothīg,
therfore I may make lawes & bid both
king and emperoure. When chryst as he
had no worldly kigdom, euē so he spake of
no worldly binding, but of binding of syn-
ners. Chryst gaue his disciples the keye
of the knowlege of the law of God, to bind
all synners, and the keye of the promyses
to louse all that repent ād to let them into

The keies

the

the mercy that is made vp for vs in christ.

Then cómeth he vnto an other text whi che Christ rehearseth Mathe. last, sayeng: All power is geuen me in heauen & earth, go ye therfore, and teach al nations, baptyzyng them in the name of the father, and ꝑ sonne, and of the holy gost, teachinge them to kepe all that I commaunded you: And behold I am with you vnto the worldes ende: Loo sayth the pope, Chryst hath all power in heauen and earth, without excepcyon, and I am christes vicar, wherfore all power is mine, and I am aboue all kinges and Emperours in temporall iurisdictyō ād they but my seruauntes to kisse not my fete only but my. M. also if I list not to haue thē houpe so low. Whē christ as I said because he had no temporal kingdom, euen so he ment of no tēporall power, but of power to saue sinners / which the processe of the text declareth by that he sayth, goo ye therfore, and teach and baptyse; that is preach this power to all nations / ād wash of their sines thorow fayth in the promisses made in my bloude.

Christes power is to saue sinners

Then he cōmeth vnto an other text. Heb. vij. which is. The presthode being trāslated, the law must nedes be translated al so.

Of this matter iugleth he with textes.

to. Now sayth the pope, the priesthode is
translated vnto me, wherfore it pertaynyth
vnto me to make lawes and to bind euery
man. And the pistle meaneth no such thinge
but proueth to euydently ỹ the ceremo
nies of Moises must ceasse. For the prye-
stes of the old testament must nedes haue
bene of the tribe of Leui as Aaron was,
whose duty for euer was the offeryng of
sacrifices. Wherfore when that priesthode
ceased, the sacrifices and ceremonies ceased
also. Now that priesthode ceased in Christ,
which was a priest of the ordre of Melchi
sedek ād not of the ordre of Aaron: for thé
he must haue bene of the tribe of Juda &
of the sede of Dauid. Wherfore they that
are vnder Christs priesthod are vnder no
sacrifices or ceremonies. And of this man
ner lugle they wyth all the scripture, whyle
che falshed lest the lay men shuld perceaue
wyth readinge the processe of the Texte
is all their feare what soeuer they preten
de.

Moreouer ỹ thou mayst perceaue the
popes falshed, marke: Christ sayd vnto pe
ter, I wyl geue and not I giue, nether sayd
he I wyll giue vnto the only. Therfor

luke in the .xx. chapitre of Jhō where he gaue them the keys after hys resurrectiō / & thou shalt se that he gaue them vnto all indifferentlye sayenge: As my father sente me so send I you. Whether sent he them: in to all the worlde / and vnto all nations. What to do: to preach ꝑ law that ꝑ people might repēt, & the promyses ꝑ they might beleue in Chryst for ꝑ remyssyon of synnes, sayeng: receaue the holie goste, who so euers synne ye forgeue, they shalbe forgeuen. by which holy goste he gaue them vnderstandynge of the scrypture and of all that they shuld preache: as thou mayest se Luk. last, where he opened theyr wittes to vnderstāde the scrypture and sayd, that repentaunce and forgeuenes of synnes muste be preached in hys name to all Natyons, and that they were wytnesses to preache it. Wherby thou seyste ꝑ to Bynd and to Loose is but to preache and tell the people theyr faultes, and to preache mercye in chryste to all that repent.

Chryst gaue all hys Apostles lyke authorytye.

To bynde & louse is, to preache.

And whē he sayeth / all power is geuen me: he saieth not go thou Peter and preach but sayeth vnto all indifferentlye / go ye & preach thys power geuen me of my father to saue al that repent, and to dampne them

that

that repent not but folow ỹ luftes of their flesh, wyth full delire to lyue beastlie beyng ennymyes vnto the lawe of god.

And Mach. xviij. Peter axed chryst how oft he shuld forgyue hys brother, whether seuen tymes. And chryste sayed, seuentye tymes seuen tymes. As who shuld saye as ofte as he repenteth and axeth forgeuenesse. Nota.

Now though this were spoken vnto Peter only, because Peter onlye moued the question, yet apertayneth it not vnto vs all as well as vnto Peter? Are not we as muche bounde to forgeue oure neyghbours that repent and axe forgeuenes, as Peter? Yes verelye. But because Peter onlye axed ỹ questiō, therfore did Chryste teache vs by Peter. Yf an other had axed, he wolde haue taught vs by that other. And in lyke maner when chryst axed who saye ye that I am: yf any other of the Apostles whiche beleued it as well as Peter, had sayde as Peter did, thou arte chryste, the sone of the lyuinge god, which arte come in to the worlde of synners, to saue them: vnto him wold Chryst haue answered, as he dyd to Peter, that vpon the rocke of that his confession he wolde haue bylt hys church, and wolde

haue

haue promysed hym keyes as well as he
dyd Peter. Yea and in the.xviij.chaptre of
Mathew, Christ saith to al the Apostles/
yea/ and to all congregatyons where syn-
ners be, that what soeuer they bound shul- A woman
de be boũde & what soeuer they loosed shul hath powr
de be loosed. to bynde.

Moreouer euery man and woman
that knowe Christ and hys doctrine, haue
the keyes and power to bynde and loose:
in an ordre yet and in their measure, as ty-
me place and occasion geueth and pryua-
telye. Maye not a wyfe, yf hyr husband
synne agaynste God and hyr, and take a no-
ther woman / tell hym hys fautes betwene
hym and hyr secretelye, and in good maner
humbly, and bynd hys conscyence with the
law of god: And yf he repent, may she not
forgeue hym ād loose hym as well as the
Pope? Yea, and better to, as longe as the
synne is secret, in as muche as he synneth
specially against hyr, and not against the po
pe.

And so maye the sõne do to the father/
and a seruaunte to the master/ and euery
man to hys neyghboure, as thou seyst in ỹ
sayde.xviij.chaptre of Mathew. How
be it to bynde and loose in the conscience by

open

open preaching pertepneth vnto the offy-
cers that are apoynted therto. And to bynde
& loose open Synners, and them that
wyll not repét tyll they be complayned on
vnto the congregacion, pertepneth vnto the
congregacion.

Reasós ỳ peter was not ỳ great
auctoritie geuen hi of Chryste.

Finally there were many that preach-
ched chriſt at Rome, yet Peter cam thither
if he cam euer thyther: as Paule and ma-
ny other. Had they not auctoritie to bynd
and loose? Wherfore how did they conuerte
the people? Peter was also an Apoſtle and
went from place to place as Paule did, &
as Paule ordeyned Byſshopes in euerye
place to teach the people, ſo no doubte dyd
Peter. Why then might not theſe Byſſho-
pes calenge auctoritie by Peter as well as
they of Rome: they ſaye also in their owne
legendes that Peter had his ſeate at An-
tioch firſt. Did he runne to Rome leuyng
no man behynde hym to teach the people at
Antioch? God forbyd. Why then myght
not that Byſshop calenge Peters auctho-
ritie? They wyll haply ſay ſoner then pro-
ue it, that Peter dyed at Rome, & therfo-
re his auctoritie is greateſt ther. Then by
that rule chriſts power is no where ſo ful
as at Hyeruſalem. But what hath Chry-

ſtes

Spirituall kyngdom to do with places.
Where Chrystes Gospell is, there is his po Chrystes
wer full and all hys auctorite as well i one powr is in
place as in an other. the gospell

Fynally ye to get auctoritie whence so e
uer they can snatch it, they ioyne Paule w
Peter in their awne lawes Distinctio. xxi
saynge: By the auctorytie of peter and paull is cal
Paule. Which is clene agaynst thé selues led to helpe
For they say in their awne lawe in the pre
sence of the superior, the power of the infe=
rior ceaseth, and is none at all. Nowe if
Peter be greater then Paule, then by that
rule, where Peter is present there Paule
is but a subiecte and wythoute auctorytie:
As where Christ is present bodily ād prea
cheth hi selfe, there ỳ apostles geue vp their
auctorytie, ād hold their peace ād sitt doune
at hys fete, and become scolers and herken
vn.

Wherfore in that they ioyne Paule with
Peter, and chalēge their superiorite as well
by ỳ auctorite of Paule as of Peter, there
they make Paule felow ād equall with pe=
ter. And thus it is false that Peter was
greater then hys felowes, but the blynd ou
tes care not what they houle, seyng it is ni=

glt

and the daye lyght of gods worde, shut by that no man can spye them.

Moreouer wt this terme, Peters seate, they jugle a pase (as wt infinite other) saying, that Peters seate is the chefe seat, but what Peters seat is, that they tell you not. For wyst ye that ye shulde soone perceaue that they lye. Peters seate is no stole or chayre (for what hath the kingdō of Christ to do wt such baggage) but, it is a spiritual thyng. Christ sayth in the gospell Math. xxiij. The Scrybes and pharyzees syt on Moses seate. What was moses seat ther, a chayre, or the temple, or the churchs, or synagoge of the land: May verely, for moses came neuer there. But Moses seate was Moses lawe and doctrine. Euē so peters seate, is peters doctryne, ỹ gospell of christ wt peter taught. And the same doctrine is Peters keyes: so that peters seate, Peters keyes and Peters doctrine is all one thing. Nowe is peters doctryne, Paules doctrine & the doctrine of all the .xij. Apostles in differently, for they taught all one thynge. Wherfore it followeth, that peters keyes, and peters seate, be the keyes and seate of Paule also, & of all the other .xij. Apostles and are nothing saue the gospell of Christ.

And

And this as Peters doctryne is no better then Paules but one thing, euen so Peters sete is no greter nor hier or holyer then ỳ sete of ỳ other. xij. Peters sete now is christes sete/ Christes gospell on whych all the appostles sate & on whych this daie sitteth all they only that preache christ truly Wherfore as Antichrist preacheth not peters doctrine (which is christs gospell) so he sytteth not on peters sete/ but in the sete of sathan whose vicar he is and on the sete of his owne lawes and ceremonyes and false doctryne wher vnto he compelleth all men wythe vyolence of swerde.

Then he clame to purgatorye with the ladder of the sayde texte, what so euer thou bindest in earth. & c. purgatorie sayth he, is in earth: wherfore I am lorde ther to. Neuertheless as he can proue no purgatorye/ so can he not proue that yf ther were any/ it shuld be in the earth. It myght well be ỹ elemẽte or sphere of fyre vnder ỹ mone as well as in the earth. But to byrdẽ doo se, is as I haue about sayde/ to preache and to fede and with Christes doctryne to purge soules. And they that be dead be not of the flocke which christ bad Peter fede, but they that lyue onlye. Purgatorie

Powers. Thenclam he vppe wyth the same lad-
Dthes. der styll ouer all powes and pzofessions of
testamẽts. all relygious parsones, and ouer othes ma-
de betwene man and man to dispence wyth
them/ and ouer all menns testamentes to
alter thẽ. For what thou makest an holpy-
tall, that will he shortely make a college of
preastes, or a place of relygyon, or what he
lusteth. Thẽ all maner monkes ād fryers
and lyke draffe toke dyspensations of hym
for the ordenaũces of theyr olde founders

And because, as they thought, they had
prayed & distributed for theyr Souls ī-
nough to bring thẽ out of purgatory, they
thrust thẽ out of their beedrolles and toke
dayly mo and mo.

But euer sens they toke dyspensations
of the pope both for their rules and to de-
de all among them, they receued in the na-
me, not of the poore/ but of purgatorye, to
quench the ragige fyre ther of/ which is as
hote as theyr belyes can fayne it, and folys
be out of theyr wyts to beleue it: promyti-
ge a mallé daily for. xl. shilyngs by the yea
re/ of whych foũdations when they haue
Union. gotten twentie, they wil yet with an vnion
purchased of the pope, make but one chaũ-
trie. For if they shuld do all that they haue

pro

promised from the fyrst founder vnto this day. v. hunderth monkes were not ynough in many cloysters.

Thynkest thou ỹ mē were euer so mad to make the fassions that are now a mong them: to geue the sellerar such a lōme, & ỹ prior and the suppriour and the other officers so much for their partes as they haue yerely, and to exempte the Abbot from his brethrē & to send him out of the abbaie into suche parkes ād places of pleasure, ād geue hym a thousand, fyftene hundred, two thousand or. iij. thousand pounde yerely to spende hī selfe with all: Nay, but when thorow hypocrisie thei had gottē lād ynough then they turned vnto the pope ād toke dyspensacions both for their rules whych were to harde for such aboundaūce, and for ỹ wylles of their founders, and serued a great sort of founders vnder one per dominum, ād deuyded among fewe that whych was ynough for a great multitude.

It was the pope that deuised all these fassions to corrupt the prelates with abūdaunce of worldelye pleasures, of whyche he wist that ỹ worst wold be most gready and for which he wist also ỹ he shuld fynd Iudasses ynow that wold forsake Christ

and betraye the truth, and be swoꝛne falle vnto him and hys godhead. He maketh of many chauntries one, of an abbay, a cathedꝛal church, and out of the abbays plucketh he the Bysshoppꝛykes. And as Bysshoppes paye foꝛ theyꝛ bulles, euen so do an infinyte numbꝛe of abbots in chꝛystendom, in all landes some, whyche Abbots be bysshops within theim selues and immediatly vnder the pope. And other abbots & pꝛioures sēd after the same ensample daply vnto rome to purchesse lycence, to weare a mitre and a cꝛosse & gaye oꝛnamētes, to be as glozyous as the best. &c. And where befoꝛe God, no mā is a pꝛiest, but he ꝑ is appointed to pꝛeache Chꝛystes gospell vnto the people, & the people ought not to geue ought vnto ꝑ spiritualtye, but foꝛ the maintenaunce of the pꝛeaching of Gods woꝛd, the Pope taketh vi. oꝛ. viij. yea ten. xx. and as many benefices as he lysteth, & geueth them vnto one ꝑ pꝛeacheth not at all, as he doth all other dygnities of the spiritualtie: he that wyll purchasse and paye, and be swoꝛne, shall haue what he wyll.

¶ Howe they pꝛoue all theyꝛ generall councils.

When the Bysshoppes and Abbottes and other greate Prelates had forsaken Chryste and hys kyngdome and were fallen downe before the beast the vycar of Sathan, to receaue their kyngdome of hym: then the pope called together diuerse counsels of such holy apostles, and there concluded and made of euery opinion that semed profitable an artycle of ỹ fayth. If thou are wher is the scriptur to proue it? They answere we be the church & can not erre, and therfore saye they, what we conclude, though there be no scrypture to proue it, it is as true as the scriptur & of egall aucthoritie with the scrypture and must be beleued as well as the scryptur vnder payne of dampnation. For (say they) our truth dependeth not of the trueth of the scriptur that is, we be not true in our doynge because the Scrypture testifyeth vnto vs that we do truly: but contrary, the truth of the scripture (saye they) dependeth of vs, that is, the scrypture is true because that we admyt it and tell the that it is true. For howe couldest thou knowe that it were the scrypture except we told ỹ so? & therfore we nede no witnesse of the scrypture for that we do, it is ynough that we so say of our owne

The church can not erre.

head for we can not erre.

Similitudo. Which reason is lyke as though yong monkes newly professed, shuld com by the rules of their order & ordinaunces of their olde founders and wolde go about to kepe them: & the old cankered mõkes shuld call them backe vnto the corrupt and false maner that now is vsed, saying: ye er. Do only as we teach you, for your profession is to obey your Elders. Accordyng vnto the rules of our order and ordinaunces of our founder shal they saye: We can teache you none other, shall the old monkes say, nor cãly vnto you, ye ought therfore to beleue vs and to do as we byd you. The yong monkes shall answere, we se that you ly, cleane cõtrary vnto all that is writẽ in our rules and ordinaunces. The old mõkes shal say ye can not vnderstande them except we expounde them vnto you, nother yet know ye they be your rules, excepte that ye beleue ye we can not lye vnto you. For how can ye knowe that these be your rules and ordynaũces, but as we your elders tell you so: Now whẽ we tell you that these be your rules ãd ordinaunces howe can ye be sure vndoutedlye that it is so, excepte ye beleue vndoutedly that we can not lye: Wherfore

ſe̅ if ye wylbe ſure ꝑ they be your rules & ordenaunces/ then ye muſt firſt beleue that we can not lye. Leue ſuch imaginations & diſputations therfore and laye your rules and ordinaũces out of youre hãdes and loke no more on thẽ, for they make you erre And come and do as we tell you/ and captiuate youre wyttes and beleue that we can not lyr vnto you, and that ye can not vnderſtande your rules and ordynaunces. Euen ſo yf thou ſaye it is contrary to the ſcrypture: they ãſ were ꝑ thou vnderſtandeſte it not/ and that thou muſt captiue thy wytte ãd beleue that though it ſeame neuer ſo cõtrary, yet it is not contrarye: no if they determe ꝑ chriſt is not riſen agayn & though ꝑ ſcripture teſtyfy ꝑ he is ryſen againe/ yet (ſay they) they be not cõtrary, if they be wiſely vnderſtande. Thou muſt beleue/ ſay they, ꝑ there is ſome other meaning in the ſcripture & ꝑ no mã vnderſtãdeth it: but ꝑ we ſay/ whether wout ſcripture or againſt it/ that muſt thou beleue that it is true.

And thus becaule ꝑ the ſcripture wolde not agre with them/ they thruſt it out of ꝑ way fyrſt, & ſhut vp the kingdome of heauen which is Chriſts goſpel, with falſeiet poſicyons and with ſuch ſophiſtry & with

he abottes
epe ꝑ mō
es ignō
raunce, & ꝑ
yll shopes ꝑ
ꝑiestes

false ꝓnciples of naturall wisdom. And the abottes toke the scripture frō their mōkes lest some shuld ever barke against ꝑ abottes lyuyng, and set vp suche longe seruice and syngyng to werye them wyth all that they shulde haue no leasure to rede in the scripture but with their lippes, and made them good chere to fyll their bellyes and to stop the yꝛ mouthes. And the byssh̄ops in lyke maner to occupy their ꝓiests with all, that they shulde not study the scripture for barkyng agaynste them, sett vp longe Scrupse wonderouse intricate, so that in xij. yeres thou coudest scace learne to turne a ryght vnto it: Long matēles, long Euensonges, longe Masses, long Dyrryes with vauntage yet to mitigate the tediousnes, qua leuis est labor cum lucro, for lucre (say they) maketh the laboure lyght: euer noselyng them in Ceremonies and in their owne cōstitucyons, decrees, ordinaūces and lawes of holy church.

And the ꝓmises and testament which the sacrament of Chꝛistes body and bloud did ꝓeach dayly vnto ꝑ people, that they put out of knowlege and say now that it is a sacrifyce for the soules of purgatorye, ꝑ they myght the better sell their masse. And

in

of prelates,

In the vniuersytes they haue ordened that no man shall loke on the scripture vntyl he be noseled in heathē learnyng .viij. or nyne yere and armed with false principles, with which he is clene shut out of the vnderstondyng of the scripture. And at his fyrst cōmyg vnto the vniuersitie, he is sworne that he shall not defame the vniuersytie what soeuer he seeth. And when he taketh fyrste degree, he is sworne that he shal hold none opinion cōdemned by ꝑ church, but what such opiniōs be, ꝑ he shall not know. And they when they be admitted to studye diuinitie, because the scripture is locked vp with such false expolicions and wyth false pryciples of naturall philolofye that they cannot enter in, they go aboute the out syde and dlpute all their lyues aboute wordes and vayne opinyons pertaynynge as muche vnto the healyng of a mannes hele as helth of his soule. Prouided yet alwaye lest god geue his syngular grace vnto any parson, that none may preach except he be admitted of the bilshopes. Thē cā Thomas de aquino & he made the pope a god with his sophystry, & the pope made him a saynct for his labour, and called him doctour sanctus, for whose holynes no man

the cast of the vniuersitics.

Prouiso

Saiut thomas de Aquino.

maye

may deny what soeuer he layth saue i certayne places where amõg so many lyes he layd now ād then true. And in like maner who so euer defendeth his tradicions, decrees and priuileges, him he made a sainct also for hys labour, were hys lyuyng neuer so cõtrary vnto the scripture, as Thomas of Canterbury with many other like whose life was like Thomas cardinalles but not Christs neyther is Thomas cardinalles life any thing saue coũtrefaytynge of sainct Thomas of canterbury. Thomas becket was first lene in marchaũdise tempozall, and then to learn spirituall marchaundyse, he gatt him to Theobald Archbishop of Canterburye which sent him diuerse tymes to Rome about busines of holy church. And when Theobald had spied his actiuitie, he shoze hi deacõ lest he shuld go backe, & made him Archdeacon of Canterbury & vpon y, presented him to the kinge. And the king made him his chaũcelare in which office he passed the pompe & pryde of Thomas cardinall as farre as the ones shrine passeth the others tombe in glory & ryches. And after that, he was a mã of warre, & captayn ouer .v. oz .vi. thousãd men in full harnesse as bright as saict Ge-

Saintes.

Thomas of caunterbury.

orge

ryge ād his speare in his hande ād encoū-
tred who soeuer cā against hī / & ouerthrewe
the iolyest rutter that was in al the hoste of
Fraūce. And out of the feld hote frō bloud
sheading was he made bisshop of Caunter
burye / and did put of hys helme and put on
his mytre / put of his harnesse and on with
his robes, and layde downe his speare and
toke his crosse, yet his hādes were colde / &
so cam wyth a lustye corrage of a man of
warre, to fyght an other whyle against his
prince for the pope. Where hys princes cau-
ses were with the law of God, & the popes
cleane contrary. And the pōpe of hys conse-
cratyon was after his old worldly fation.
How be it yet he is made a sayncte for his
worshyppyng of the holy seate of sainct pe-
ter / not that seate of peter which is Chrystes
gospell / but an other lyed to be peters, & is
in dede cathedra pestilencie / a chayr of false
doctrine. And because he could no skyll of
oure lordes gospell he sayde of matens ād
oure lady, sayc they. If any mā vnderstād
the laten, let hym reade his lyfe & compare
it vnto the scriptur, & thē he shal se such ho-
lynes, as were here to long to be rehersed.
And euery abbay & euery cathedral church
did shryne thē one God or other / & mingled

the

the lyues of ꝑ very ſaintes wyth ſtarke lyes/to moue men to offre/which thyng they xall deuocion.

And though in all their doinges they oppreſſe the tẽporalty & their comẽ wealth, & be greuous vnto ꝑ ryche, and paynfull to ꝑ poore: yet they be ſo many & ſo exerciſed in wyles & ſo ſubtyl & ſo knit & ſworne together ꝑ they cõpaſſe ꝑ tẽporalty & make thẽ beare thẽ whether they wil or wyll not (as the eupe doth the oke) partly with iuggling, & beſyde that with worldly polycy. For every abbot wyl make him ꝑ may do moſt in the ſhyre or wyth the kynge/the ſtuarde of hys landes &, geue hym a fee yerely, and wyll lẽd vnto ſome, & feaſt other, ꝑ by ſuch meanes they do what they wyll. And lytle maſter parſõ after the ſame maner, if he come into an houſe & the wife be ſnoute faire he wil rote him ſelf there by one craft or other: ether by vſig ſuch paſtime as ꝑ good man doth / or in beinge benefycyall by one waye or other, or he wyll lend hym/and ſo bryng hym into hys daunger, that he can not thruſte him oute when he wolde, but muſt be cõpelled to beare him ād to ſet hym be homely whether he wyll or not.

In

¶ An enlample of practyle out of oure owne chronycles.

Take an enſãple of their practise out of our owne ſtories. Kyng Herold exiled or banished Robert Archbiſ ſhope of Canterburye. For what cause the Inglyſh polychronicon ſpecifieth not. But if the cause weare not ſumwhat ſuſpect, I thynke they wolde not haue Paſſed it ouer with ſylence. Thys Robert gat him imme diately vnto kynge Wylliam the conque roure then duke of Normandye. And the pope Alexander ſente duke Wylliam a ba ner to go and conquere Ingland and clea ne remiſſion vnto whoſoeuer wold folow the baner and goo wyth kynge Wylyam: here marke how ſtreight the pope folowed Chriſts ſteppes ād his apoſtles: they preached forgeuenes of ſynnes, to all that repented throw Chriſtes bloude ſhedyng: the Pope preacheth forgeueneſſe of ſynnes to all that will ſlea their brethren bought wᵗ Chrystes bloud: to ſubdue them vnto hys tyrānie. What ſo euer other cauſe duke wylliā had againſt kynge Herold, thou maieſt be ſure that ſ pope wolde not haue medled yf Herold had not troubled hys kingdom

Kyng Herolde.

Robert of Cāterbury.

Remiſſion of ſines to conquere englande.

ye

me: neyther shuld duke wullyam haue bene able to conquer the land at that tyme except the spyrituaultie had wrought on hys syde. What bloud did that conquest cost England / thorowe whych almoost all the lordes of the Inglysh bloude were slayne, & the Normandes became rulers / and all the lawes were chaunged into Frenche: But what careth ỹ holy father for sheading of laye mens bloude: Ist were better that .x. hundred thousand laye knaues loste theyr liues, then that holy church shuld louse one ynch of her honour, or saunct Peters seate one iote of her ryght.

Ancelmus And Ancelmus that was bysshoppe in shorte time after, neuer left striuinge with that myghtie prince kynge Wyllyam the second / vntyll he had compelled hym maugre hys teth, to delyuer vp the inuestiture or election of bysshops vnto saunct Peters bycare / whych inuestiture was of old tyme ỹ kynges duetye.

And agayne, when the sayde kyng Wyllyam wolde haue had the tribut that prystes gaue yearelye vnto their bysshops for theyr whores payde to hi, dyd not Raffe bisshop of Chichester forbyd goddes seruice (as they call it) and stoppe vp the churche

dores

dozes with thoznes thozow out al hys dō
rele, vntyll the kynge had yelded hym vpps
hys trybute agayne. For whan the holy fa
ther had forbidden prestes theyr wyues,
the bysshop permitted thē whozes of their
owne for a yearely tribute, & do yet in all lā
des, saue in Jngland where they maye not
haue any other saue mennes wyues onely.

And agayne for the election of Steuen
langton archbysshop of Canterbury, what
misery and wretchednesse was in the roy
alme a longe season? Thē was the land in
terdited many yeares. And when that hol
pe not, then Jrelande rebelled agaynst kin
ge John immedyatly, and not wythout ỳ
secrete worhinge of oure Prelates Jdare
well saye. But fynally when neyther the
interditing nether ỳ secrete subtiltie holpe,
& whē Jhon wold in no meanes consent ỳ
saint peters vicar shuld raygne alone ouer
the spiritualtye, & ouer all ỳ perteyned vn
to thē, and ỳ they shulde synne & do all mis
chefe vnpunished, the pope sent remissyō
of synnes to the kynge of Fraūce for to go
and conquere hys land. Wherof king Jhō
was so sore afrayd ỳ he yelded vp his crou
ne vnto ỳ pope, & swore to hold ỳ lād of hi
m ỳ his successours shuld do so lykewise.

Note.

Remyssiō of synnes to cōquere

Jnn

And agayn in kyng Richardes dayes
Thomas Arũdell. ye .ii. Thomas Arundell archbyshop of Cãterbury & chaũcelare was exyled by ye Earle of Darbye. The outwarde pretẽce of the varyaunce betwene the kynge ād his lordes was for the delyueraunce of the towne of Brake in Brytayne. But our prelates had an other secret mystery a bruing They coulde not at theyre owne luste slea the poore wretches which at that tyme were conuerted vnto repentaunce / and to the true faith / to put their trust in christs death & bloudsheadyng for the remission of their sinnes by the preachinge of Johan Wycle
Practyse. fe / As sone as the archbyshop was out of the royaume, the Irishmen began to rebell againste kynge Rychard as before againste kynge Jhon: But not hardelye without the inuysible inspyration of them that rule bothe in the courte and also in the consciences of al men. They be one kingdom swore together one to helpe an other scattred abroade in all royalmes.

And howe beit that they stryue amonge them selues who shalbe greatest, yet agaīst the tempozall powr they be always at one though they dissẽble it and fayne as though one helde againste the other to know theyr

synes

enemies secretes to betraye them with all. They can wispre priuelye into ꝑ eares of ꝑ people, what mischefe they lyst, & no man shal know whence it cometh. Their letters go secretly frō one to an other thorow out all kyngdōs. Saict peters vicar, shall haue worde in .xv. or .xvi. dayes, frō the vttermost part of christendom. The bysshops of England at their nede can wryte vnto ꝑ bysshops of Ireland, scotland, denmarke, douchland, fraunce and spayne, promysyng them as good a turne an other tyme, puttyng them in remembraunce that they be all one holy churche, & ꝑ the cause of the one, is the cause of the other, sayenge: if our iugglyng breake out, yours can not be longe hyd. And the other shall serue their turne, and bryng the game vnto their handes, & no man shall know how it cometh about. As sone as kyng Richard was gone to Ireland to subdue these rebellyous, the bysshope came in agayn, and preuented the kynge, and toke vp his power against him and toke him prisoner, and put him downe, and to death most cruelly, and crouned the earle of darby kyng. O merciefull Christ, what bloud hath that coronacion cost England. But what care they? Their causes muste

be auenged. He is not worthy to be kynge that wyll not auenge their quarels. If ye do not the kynges receaue their kyngdome of the beast, and sweare to worshyp hym and mayntayne hys throne. And then when the erle of Darbye whych is kyng Henry the fourth, wes crouned, the prelates toke hys swerde and hys sonnes Henry the fifth after hym, as all ỳ kinges swerdes syns and abused them to shed christē bloude at their plealur. And they coupled their cause vnto the kynges cause (as now) & made it treasō to beleue in Christ as ỳ scripture teacheth, & to resyst the bilshopes (as now) and thruste thē in the kynges pyrlons (as now) so that it is no new mucion, that they now do but euen an old practyse, though they haue done their busy cure to hyde theyr science, ỳ their conueyaunce shuld not be espyed.

And in kyng henrye the .vj. dayes, how raged they as fierce lions against good duke Humfrey of Glocester the kynges vncle, and protectour of the realme in the kings youth and childehod, be cause that for him they myght not slea whom they wold, and make what cheuysaunce they lusted. Wold not ỳ bysshop of Wynchester haue fallen vppon him, and oppressed hym openly with myght

Duke Emfrey.

and power, in the Citie of London, had not the cityzens come to hys helpe.

But at the last they found the meanes to contryue a dryft to bryng their matters to palle, and made a parlament farre from the cityzens of London, where was slayne the good duke and only welth of the royalme, and the myghty shylde that so longe before had kept it from sorow, which shortly after his death, fell theron by heapes. But the cronicles can not tell wherfore he dyed, nor by what meanes. No meruell verely. For he had nede of other eyes then such as the world seeth with all that shud spye out their pryuye pathes. Neuerthelesse the cronycles testifye that he was a vertuous man, a godly and good to the comen welth.

Moreouer the Protectour of Purgatorie sayth in hys Dialoge quod J, ad quod he, and quod yonge tende, how that he was a noble man, and a great clerke, and so wyse that he coulde spye false myracles and dysclose them, and Judge them from the true, whych is an hatefull science vnto our spyrytualtye and moare abhorred them necromancie or wytchcrafte and a thynge wherfore a man by their lawe, J dare well saye, is worthy to dye, and that secretly yf it be

possible. Now to be good to the comen welth and to be false miracles, and thirdely to withstande that iniquite then brought vnder the fete of the Inglyshmen, shuld not be set vp agayn, by whose power the pope holdeth doune ye Emperour & reygneth in his stead, because why he myght dye though by what meanes be not knowen.

For to be good to ye comen wealth, is to be
thre causes hartefull to the spiritualtye, seing the one is the others pray, as the lambe is the wolues. Secondaryly if a man be so cleare eyed that he can spye false myracles, howe can ruggiers gette theyr lyuinge and be in price where such a fellow is? Thyrdlye to kepe doune ye kigdō of fraūce, is to put. S. Peters vicar out of his seate.

Now if the great baude ye whore of babylon were destroied, then wold the bozdes and stues of our prelates shortly perish. Ye Abadon that destroyer king of ye grasshoppers which deuoure all that is greane, were distroyed, then were the kingdom of our caterpyllers at an ende.

By what craft the pope kepeth the Emperour doune.

Marke

Marke an other practise of our most holy prelates. When the empyre was translated vnto the germaynes, though the emperour was fallen doune, and had kyssed the Popes fete, and was become his swoorne seruaũt: yet there was much strife and open warre oftimes betwene the popes and the emperours. And the popes haue put doune many good Emperours by helpe of the Bishopes, whiche euery where secretly perswaded ỳ lordes, to forsake the emperours & to take dilpẽsatiõs of the pope for their othes.

And cõtrary wyse, the emperours haue now and then deposed dyuerse popes at request of the Cardinalles & other great prelates, by whose helpe onely they were able to do it. For els verely though al Kynges christened had swoorne to depose one Pope out of his seat, if they had not ỳ fauour of other prelates thereto, they might haply by the secret practise of them, to be put out of their owne seates in ỳ meane tyme.

The pope therfore, to be sure of him self & out of ỳ feare & daũger of ỳ emperour, were he neuer so mighty, & that ỳ emprrour should not se his dayly open pastimes, made

 frem

frendshyp and amytye with the Venecians on the one syde of him, and let them comun to certayne cyties of the Emperours in Italy and with the Frenchking on the other syde, and late him also vpinto certayne Cytyes and possessyons of the Emperours: and he him selfe in the middes; And shotte out the Emperoure frō cō minge any more to Rome, and euer sent him his coronacion home to hym. And then he made a lawe that no man shuld rebuke the Pope for what so euer myschefe he dyd, sayeng, that the Pope was aboue al, and iudge ouer all, and none ouer him, and therfore forbade in his law. Distincto .xl. Si Papa. sayenge; though the pope be proued negligent about him selfe, and also the soule helth of his brethern, and slacke in his worke and speache lesse as concernynge anye good, and drawe with him by his ensample innumerable people to hell to be punished with him with diuerse tormētes euerlastingly: yet se that no mortal mā presume once to rebuke his faultes here. For he shall iudge all men and no man him. O antichryst. Is he not ātichrist that wyll not haue his lyfe tryed by Gods worde.

No mā rebuke pape

Venecians.

Yf the Venecians catch any of our holy

fathers

fathers townes or possessions whether by warre or that they haue bought it, or that it be layde to morgage vnto them or that ꝑ olde Pope hath geuen it with the mariage of som doughter vnto the duke of Venyce: then the holy father that succeedeth, whē he seeth his season, sendeth for it agayne, sayenge that it is not lawfull for lay men to withholde sainct Peters patrimony. Yt they allege that they bought it and so forth: his fathehod answereth that the old Pope had none auctoritie to make any such chenusaunce with sainct Peters enheritaunce: he could haue but the vse of it his lyfe longe: and after it must nedes returne vnto his successoure agayne. And vpō that he interdyteth them and curseth them as blacke as coles and doune to the pyt of hell.

But the Venecians knowing more of oure holye fathers practyse, for their nyghbores then we which dwel a farre of: and wyser then we of cold countrees: perceauing also that their colour chaūgeth not with his cursynge, and that they syncke not, āde that their meate digesteth as well as before: and that (as Eralmus sayeth) they shyte as easyly as before (with reuerence of the holye curse I speake it) & therfore feare not his in-

tradiction nor excommunicatyon.

Then our holy father raiseth vp all his power that he is able to make in Italy, agaynste them, & sendeth for the Swytzers to come and helpe. Yf he be not yet strong ynough, then he sendeth vnto the bysshops of fraunce, warning them that if hys seate recaye, they can not longe prosper, and therfore that they put theyr kynge in remembraunce how that he is called most chrysten kyng and that they desyre hym to do somewhat for hys tytle against this disobediēt rebellyons, vnto the most holy se of Rome our mother holy churche.

Frēchmen Yf an other tyme the frenchmen come to aye our holy father, as they be euer gaping for Italy, to bringe the empyre home agayne to fraunce. Then the moost holy vicare bryngeth his whole power agaynste them with the power of the venecians, and with hys old frendes the Swytzers. Yf he be not yet stronge ynough, then he sendeth to Englishmē the bysshops of England, to help their god, and to moue their kyng to do somwhat for holy churche, puttyng him in remembraunce of whom he holdeth his croune & of hys othe, and how many cappes of maynteynaunce haue bene euer sent vnto hys forefathers

thers, and what honour it was vnto them, and that he maye easily gett as greate honoure as they, and happly a moze excellent title, yf he wyll take our holy fathers parte, besydes that he shall purchase remyssyon of all hys synnes.

Then must the peace and all the apointementes made betwene vs and fraunce, be broken, and the kynge must take a dyspensacion foz hys oth. Foz the kynge of fraunce wyll attempte nothing in Italy, vntyll he haue sent hys ambassadours, and haue made a perpetuall peace wyth oure kynge, the Sacrament of the bodye of oure sauiour broke betwene them, to confyrme the appointement. But I suppose that the breakyng signifyeth that the appountemēt shall not long endure, foz a greate deale of flower wolde not make so manye hoostes, as they call them, oz synginge loues, as hathe bene broken in our dayes betwene christen pzinces (as they wyl be called) to confirme promises that haue not long bene kept. Wherfore yf that blessed sacrament wyll the pzices none know: but christ ordeined it to be a perpetuall memozye þ his bodye was brokē foz oure sinnes vpō þ crosse, & þ all that repent shuld receaue as oft as they ea-

The abuse of the sacrament.

te

te of it forgeueues of their mislleades thas row layth. Yf ꝑ kigs of ꝑ earth whē they breake that sacramēt betwene them, do lay on this wyle: The body of our sauiour (which was broken on ꝑ crosse for the syn ne of al ꝑ repēt & haue good harts & wold faine kepe his law) be brokē vnto my dāna cion, if I breake this oth: thē is it a terrible oth, and they had neade to take heade how they make it, and if it be lawfully made, not to breake it at all. But as they care for the pro the / whiche they make in wedlocke/ so they care for this.

What soeuer nead the pope hath, he wyl not send to the Emperour to come & helpe hym in Italy, for fear lest he wold take to hi self what soeuer he cōquered of ꝑ frēch men/ and ware to strong and minish oure holy fathers power, and become our holy fathers vicar/ as he is saint Peters. Ne uertheless if we englishmen will hyre the Emperour to com and fyght against trāu ce for the right of the church in these quar ters that be next vnto vs, his fatherhod is cōtent to admyt his seruice.

When our king hath graunted to take our holy fathers part/ then the pretence & cloke out ward must be, that the kyng wil

fa

calenge his rygh̄te in fraunce. And to ayde the king in his rygh̄t, muſt the commens be myſked tyll they blede agayne. Then to do the king ſeruice, the lordes ſell or laye their landes to morgage. Then is cleane remiſ-
ſion geuen to ſleo french dogges. He that Remiſſion
dyeth in the quarell ſhall neuer ſee purgato of ſynnes.
ȳe, but flie to ȝ heauen ſtreyght, euen with a thought.

When the Pope hath what he delyreth in Italye, then muſte we make peace wyth the frenchmen agayne immediatlye, that fraunce be not all toge-
ther trodē vnder the fote: but that it remai alwaye in a meane ſtate, ſtronge ynough to match the emperour, & to kepe hym doune, but not to myghtye for oppreſſinge the pope, and then oure prelates to bringe the peace about, ſende immediatly a fryer for-
reſt, or a vicar of croiden, to preach before ȳ king & his lordes, which preacher roreth ād cryeth vnto thē as though he halowed hys houndes and maketh exclamations, ſayen-
ge: Alas what wyll ye do? ſpare Chriſten bloude: wyll ye ſlea youre owne ſoules? Be not the frēchmē as well chriſtē as ye? Alſo reouer ye ſlea poore innocents that neuer of fēded? make peace for ȳ pallio of chriſt, kyll

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not

not one an other as though Christ had not dyed for you: but fyght rather agaynst the turkes.

Thé come in the Imbassadours of fraũce, and money a fewe prelates and certayne other the kynges playfellowes, ỹ be sworn with them to betraye both the kinge and ỹ royalme too: And then is peace concluded. But outwardelye there is nothinge saue a truce taken for halfe a yeare (tyll our souldiers be at home again, for feare least they wold not be contét. Then cómeth the whole host home beggerd both great and small And the poore that can not sodenlye gette worke, fall to stealyng and be hanged at home. Thys could More tell in hys Utopia before he was the cardenalles sworn secretarye, and fallen at hys fete to betraye the truth, for to gett promocyon.

Henry v. Take an ensãple: the bysshops sent kinge Henrye the fyft out to conquere ffraunce. The cause was (sayth the chronicles) that the kynge went about to take theyr temporalties from them. And therfore to bringe the kynge into an other imagynacyon, they moned hym, and sent him into fraunce.

When they had sent out the kyng, he cõquered more then was theyr will and more

wethen they supposed possible for hym in so shorte space and brought fraunce clane vnder fete: so that oure prelates had much secrete bulynes, to set it vp agayn, but what is impossyble vnto so great Gods?

In kynge Henryes dayes the .vi. oure holy father of Rome made the bysshop of Wynchester a cardynall, which went shorte ly after into fraunce to treate of a truce be twene Jngland & fraunce. And him mete te a legate of Rome, a cardinall also: after which meating Jnglyshmen had euer the worse in fraunce, and they? chefest frende the duke of Burgayne forsoke them. For whē cardinalles & bysshops mete together, they haue their secrete counsell by them sel ues, wherin they conclude neyther what is good for Jnglande, nor yet for fraunce, but what is best for our holy fathers profyte to kepe him in hys state. Hēry .vi

When kynge Henry was of age, there was a maryage made betwene hym and ? earle of Armynackes doughter in Gia, w the which shuld haue bene geuen manye ca stels and townes in Gian and a greate sū me of money therto. But ? maryage was broken not without the secret wor kyng of oure prelates and dyspensation of our ho-

ly

hye father thou mayest be sure. And a mariage was made betwene hym and the kinges doughter of Cecyle, for which England gaue vp the whole dukedom of Gyan and Earledom of Mayne, wherby we lost all Normandye, wherof they were the kaye. And beside∂, the cõmunes gaue a.xv.ℓ an half to fette her in wyth pompe. And then was the good duke of Glocester traytourously murthered, partely because he could iudge falle myracles, & partely because of the delyueraũce of these two contreys. For he bring a lyue, they durst not do it.

And whẽ kyng Edward had put doune kyng Henryt, a mariage was made and cõcluded betwene hym & the kynge of spaine this quenes mother ∂ nowe is. But yet the Ambassadours were come home, oure Prelates had bewitched kynge Edwarde by theyr apostle Fryer bongay, and maried him vnto a wyddowe that was a knyghts wyfe, lest yf spayne and England had ben ioyned together, kynge Edward shuld haue recouured fraunce agayn. But what followed after ∂ breakig of ∂ mariage, betwene kynge Edward & the earle of warwick ād what came of his chyldren ye ād what came on king Herp of windsores children

also

also. But what care our prelates what vn
geaunce or mischefe falle on princes or on
theyr royalmes, so theyr kyngdome prospe
re.

In kynge Henryes dayes the. viij. the
cardinall Murton & bysshop Fox of wun=
chester, delyuered vnto the kinges grace the
confessions of as many lordes as hys gra=
ce lusted. Who soeuer was mistrusted, if he
shroue hym self at the charterhouses, spe= Cõfessio
cyally Grenewich, at saunct Johns, or where soe=
uer it was, the confessour was comaunded
by the aucthorite of the pope to delyuer hys
confession wryté & sworne that it was al.
And cardinal Murton had a lycence of the
pope for fourtyne, to study nycromancye, of
whych he himselfe was one, and other I
haue heard named whiche at thys tyme I
passe ouer with silence. And how the holy
fryers obseruauntes caryed feyned letters
to trye who was true, I passe ouer with si
lence also. How beit such temptacions and
fained profers were ynough to moue them
that neuer wold haue thought amysse: pra
and in confession men wyll shryue themsel
ues of thoughtes which they neuer went a
bout in theyr outwarde lead.

Whé any great mã is put to death how

his cõfessour entreateth him & what penaunce is enioyned him, concernynge what he shall say, when he cometh vnto the place of execucio. I could gesse at a practise ỹ might make mens eares glowe

And did not the subtil counsell of the sayde two prelates fayne the siege of Bolen to make a pretence to gather in a fifteme, whē there was no more warre betwene ỹ king of Fraunce and of Englond, then is betwene a mans head ỹ hath lust to slepe, & his pillow: Which siege yet cost many a mā their lyues, yea & some great men therto, which knew not of that fayning. The kinges grace went ouer with a ten thousād men to cōquere all Fraunce and spent haply an hūdred thousand pound, of which he saued ỹ fourth part in the dāpprates and gathered at home .v. or .vi. hūdred or more. And two other such fayned viages could I happily reherse, which I passe ouer for diuerse causes, where many an Englishe man lost his lyfe. But what care they for mens lyues?

And did not our cardinall with like polycy thincke yet to gather ỹ which he thought wolde not well be payed, except the commens sawe some cause, by a great mul-

tude of scottes vnto the english pale ether by some bysshopes of Scotlande or by some great man, whom he corrupted with some yerely pencion: agaynst which the poore northen mē must goo on their owne cost to kepe them out. And generall processyon was commaūded at London, thryse in the weke, and thorow out all the lande, while ỹ kynges receauers gathered the taxe of the comen people. Which plage and such like after the thretning of god. Leui. xxvi. & Deute. xxviij. ād. xxix. I am sure wyll faule on all christendome without ceasse, vntyll they ether defye the name of christ with the turkes, or if they wylbe called christen, they turne and loke on his doctrine.

Yea and what fayned the cardinall at the great loue to begyle his owne prestes, to make thē sweare what they were worth and the better wyllyng to paye, for the comen prestes be not so obedient vnto theyr ordinaryes, that they wyl pay money except they know why. Now it is not expedyēt that euery rascall shulde know the secretes of the very true cause, for many cōsyderacyons. And therfore ā other pretence must be made ād an other cause alleaged. And therfore the prestes were charged by theyr ordi-

dynaryes to appeare before the gentelmen of ꝑ court and temporall officers / & sweare what euery mā was worth. Now the prestes had leuer be slayne and dye martirs after the ēsample of saynct Thomas of Cāterbury, then to sweare before a laye iudge, for they thinke it greater synne, then to slea their owne fathers, and that then the lyberties of the church were clean lost, and they no better then the vyle lay people. And whē they were in ꝑ perplexitie that they muste eyther sweare or runne into the kyngs dāger & lose theyr goodes (I wold say theyr goodes) then my lorde cardenall sent downe hys gracious pow ꝑ they should sweare vnto theyr ordinaryes onely. And then the prestes for ioye that they were ryd out of ꝑ laye mennes handes, were so glad and ioyous, that they wyste not what thankes to geue my lorde cardinall, and so were obedyent to sweare and to lende, or els for all the curses that my lord Cardinall hath and the Pope to, they wold neither haue sworne or payde a penny.

The practise of oure tyme.

When the kynges grace came fyrste to the ryghte of the crounce and vnto the Gouernaunce of the Royaume yog & vnexpert, Thomas wolsse a man of lust & courage, and bodelie strength to do ād to suffer great thinges and to endure in al maner of voluptuousnes, expert and exercysed in ỹ course of the worlde, as he which had hard, red & seene much policie & had done many thynges hym selfe, and had bene of the secrete councell of weyghtye maters, as sotle as symon that betraard crope, vttrly apoynted to semble and dissemble, to haue one thynge in the harte, and an other in the mouth, beynge therto as eloquēt as sotle & able to persuade what he lusted to thē that were vnexpert: so desyrous and gredye of honoure, that he cared not but for the nexte and most compendious waye therto, whether godlie or vngodlie: this wylye wolf I saye, ād ragynge sea and shypwracke of all England, though he shewed him selfe pitā saūt and calme at the fyrst (as hores do vnto theyr louers) came vnto ỹ kinges grace and wayted vppō him, and was no man so obsequious and seruiceable, and in all gaynes and sportes the fyrst and next at hand

and as a captayne to courage other ād a ga-
yefynder out of newe pastimes to obtayne
fauour with all.

And therto as the secrete communicaci
on wēt, which by many tokens thou mayst
well coniecture and gather to be true, he cal
ked the kinges natiuitie ād birth, whiche is
a comen practise amonge prelates, in all lan
des, wherby he sawe wherunto the kynges
grace shuld be enclined all his lyfe, ād what
shuld be lyke to chaunce him at all times.
And as I hard it spoken of diuerse, he ma
de by crafte of nicromancye, grauen Ima-
gery to beare vppon hym, wherwith he be-
witched the kinges mynde, ād made the kin
ge to dote vpon him moze then euer he dyd
on any lady oz gentil woman, so that now
the kinges grace followed him, as he before
folowed the king. And then what he sayde,
that was wysdome, what he praysed, that
was honourable only. Moreouer in the
meantime he spied out ỹ naturs and dispo
sicyons of the kinges playefelowes, and of
all that were greate, ād whō he spyed me-
te foz his purposse, him he flattered, & hym
he made saythfull wyth great promyses, &
to hym he swore, & of hym he toke an oth a
gayne that the one shulde helpe ỹ other foz

Bisshopes talke kings natiuities.

wyth

wythout a secret oth, he admytted no man vnto any parte of hys pryuities.

And euer as he grewe in promocions & dignitie, so gathered he vnto him of ꝑ moist subtle wytted, & of thē that were dronke in the desyre of honour most lyke vnto hi self And after they were swornē he promoted thē, and wyth great ꝓmyses, made them in falshed faithfull: & of them euer presented vnto the kyngs grace, & put thē into his seruyce, saying: thys is a man mete for youre grace. And by these spyes (if oughte weare done or spokē in the court, agaist ꝑ cardinall) of ꝑ he had woorde within an houre or two. And thē came the cardinall to court with all hys magike, to persuade ꝑ contrary. If any in the court had spokē against ꝑ Cardinall, ād the same not great in the kinges fauour, the Cardinall bad hym walke a villayne, and thrust hym out of the courte headlong. If he were in conceyte wyth the kynges grace, thē he flattered, & persuaded and corrupt sōme w̄ gyftes, and sente som Ambassadours, and some he made Captaines at Calais, Hāmes, Gynes, Jersey & Gersey, or sent them to Irlande & into the north, and so occupyed them tyll the kynge had forgottē them and other were in thyr

The kinge is betrayed

rowmes / or tyll he had spyed what they entended.

the quene is betraied

And in lyke maner played he with the ladyes and gentyll women. Whosoeuer of them was great, with her, was he familiar and to her gaue he giftes, Yea: and where saynt Thomas of cauterburie was wont to come after, Thomas Cardinall wēt ofte before / preuentynge hys prince and perucrted the order of the holie man. Yf any were subtyll witted and mete for his purpose, hym made he sworn to betray ỳ quene likewise and to tell hym what she sayde or dyd. I know one that departed the court for none other cause then that she wolde no longer betraye her mastresse.

And after ỳ same example he furnished ỳ court with chapelains of his owne sworne disciples & childrē of hys owne bryngig vp, to be alwaie present ād to dysputeofvanityes and to water whatsoeuer the Cardinall had planted. Yf among those cosmoraūtes any yet begā to be to much i fauour wyth the kynge, and to be somwhat busye in the Court, and to drawe any other waye then as my lord Cardinall had appoynted / that the flowre shulde goo, anonne he was sent to Italye or to SPAINE: or some

qua-

quarell was picked against him and so was thrust out of the court, as stokesly was.

He promoted the bysshop of Lyncolne that now is, his most faythfull frende & old companyon, and made hym confessour: to whom, of what soeuer ꝑ kinges grace shewe him sent, thinke ye not that he spake so loude that the Cardinall herde it: and not vnsyght: for as Gods creatures ought to obeye God and serue his honoure, so ought the popes creatures to obeye the pope & serue hys magestie:

the bilshop of Lincoln

Finally Thomas wolsle became what he wolde, euen porter of heauen, so that no man coulde entre into promocon, but thorow him.

¶ The cause of all that we haue suffred thys twentye yeares.

ABoute the beginning of the kynges grace that now is, fraūce was mighty: so ꝑ I suppose it was not myghtier thys fyue hundred yeares. Kynge Lewes of fraunce had wonne Naples, and had taken Bonony from sainct Peters se. Wherfore Pope July was wroth ād cast

king Lewes

pope July

how to bring the frenchmen doune, yet soberly lest whyle he brought hym lower he shulde geue an occasyon to lyft vp the Emperour hyer. Our first viage into Spayne was to brig ꝑ frenchmen lower. For our meyney were set in the forefronte and borders of spayne towarde Gaskayne: partly to kepe those parties, and partly to feare ꝑ Gascaynes, & to kepe them at home whyle in the meane tyme the Spanyardes wan Nauerne. When Nauerne was wonne our men came to howse as manye as dyed not there, ād brought all there money with them home agayn/saue that they spend there. How beit for all the losse of Nauerne ꝑ frenchmen were yet able ynough to match Spayne, the Venecians ād the Pope with all the Zwytzers that he coulde make: so ꝑ there was yet no remedye but we must set on ꝑ frēchmē also, if they shuld be brought out of Italy.

Then pope July wrote vnto hys deare sonne Thomas wolfle that he wold be as good/as louynge and as helpynge to holye church/as any Thomas euer was/seyng he was as able. Then the newe Thomas as glorious as the old/toke the mater in hā de and persuaded the kinges grace. And

the newe Thomas.

then

then the kinges grace toke a dyspensatyon for hys othe made vppon the apoyntment of peace betweene him and the French king and promysed to helpe the holy lande where in Pope Peter neuer sate. But the Emperour Maximilian myght in no wyse stand still lest the frenchmen shuld money hym, & get ayde of hym, seynge the Almaynes refuse not money whēce soeuer it be proffered Maximlis then quod Thomas wolsse, Oh and lyke youre grace, what an honoure shulde it be vnto youre grace if the emperour were youre sodyare? So greate honoure neuer chaunced any kyng christened. It shulde be spoken of while the worlde stode. The glory & honour shall hyde and darken the coste that it shall neuer be sēne, though it shulde coste halfe youre realme. Dixit & factum est, it was euen so. And thē a parliament: and then paye: and then vpon the Frenche dogges, with cleane remission of all hys sinnes, Remission that slew one of them, or if he be slayn (for of synnes. the pardons, haue no stregth to saue in thys life, but in the lyke to come only) thē to heauen strayght wythout selynge of ỹ paynes of purgatorye.

Then cam oure kyng with all hys myght, by se and by lande, and the Emperour

wyth

wyth a strong army and the Spanyardes and the pope & the Venecyans all atonce a gainst king Lewes of fraunce. As sone as the pope had that he desyred in Italy, then peace immediatlye. And frenchmen were chrysten men/ and pytie, yea and great synne also were it to sheade their blood/ and ye frenchkinge was the most chrysten kyng as gayne. And thus was peace concluded and oure Inglyshmen or rather shepe came home against winter and lefte theyr fleces be hynde them. Wherfore no smal number of them, whyle they sought them better rayment at home, were hanged for theyr labour.

¶ Why the kinges syster was turned vnto fraunce.

When this peace was made, oure holye Cardynalles and Bysshoppes (as their olde Gyse is to calke and caste. xl. L. yea an hundred yeare before what is lyke to chaunce vnto theyr kingdome) considered how the Emperour ye now is, was moost like to be chosen Emperour after hys graundfather Maximilian/ for

Maxy-

Maximilian had already obteyned of ope-
rerie of the ELECTOURS that it
shulde so be.

They cõsidered also howe mightye he
shuld be: first, kyng of Spayn w̃ all thas
perteyneth therto, w̃ was wont to be v. vi
or. vij. kyngdõs: then Duke of Burgonye
Earle of Flaũders, of Hollande, Zelande
and Brabant, wyth all that parteine ther-
to: then Emperour, ãd hys brother Duke
of Austrych, and hys sister quene of Hun-
grye. Wherfor thought our prelates, if we
take not hede betymes, oure kyngdome is
lyke to be troubled & we to be brought vn
der the fete. For thys mã shalbe so myghty
that he shall w̃ power take out of ỹ french
kynges handes, out of the hãdes of the Ve
netians and frõ the Pope also, what soe-
uer partreyneth vnto the empyre, ãd what
soeuer belongeth vnto hys other kyngdõs
and dominions therto. And then he wyll
come to Rome and be crouned there, and so
shall he ouerlooke our holye father and see
what he doth. And then shall the olde here
tykes ryse vp agayne & say that the Pope
is Antichypste, and stycke vp agayne, and
bryng to lyght that we haue hyd & brogh
a slepe with muche cost, payne and bloudes

sheadyng

shedyng moze then thys hundzed yere longe. Conlidzed also that hys aunte is quene of England, and hys wyfe the king of Englãds lister, conlydred ẏ old amitie betwene ẏ houle of burgoun, & ẏ old kinges of ẽglõd so ẏ they coulde neuer do ought ĩ fraũce wout theyz helpe: & last of all cõlidered ẏ course of marchaũdiſe ẏ ĩglãd hath ĩ thole parties, & also ẏ naturall hart ẏ ẽgliſhmẽ bear to frẽchmẽ. Wherfoze if we ſhall vſe oure old practyſe, and ſet the french king agaynſt hym: Then he ſhall lyghtelye obtayne the fauour of the king of Jngland by the meanes of hys Aunte and hys wyfe, and ayde wyth men and money. Wherfoze we muſt take hede betimes and breake thys amytie Whych thinge we maye by thys oure olde craft, eaſely bzinge to paſſe. Let vs take a diſpenſation & breake thys marpage, and turne the kinges ſiſter vnto ẏ French kmg Pf the frenche Kynge, gette a male of her. then we ſhall lyghtly make our kynge pzotectoure of fraunce, and ſo ſhall Jnglande and Fraunce be coupled together, and as foz the quene of Jnglande, we ſhall trymme her well ynough, and occuppe the kynge with ſtraunge loue, and kepe her that ſhe ſhall beare no rule. And as the goddes had

practyſe.

spoken so it came to passe. Our kayze pore doughter, was sent vnto the old pocky king of fraunce, the yeare before our mortall ene mye and a mysereaunt, worse then a Turke, and disobedient vnto oure holy Father, and no more obedient yet then he was cõpelled to be against his wyll.

The cause of the iourney to Calyce.

IN shorte space thereafter Thomas wolsle, now Cardinall and Legate a latere and greatlye desyrous to be Pope also, thought it exceading expedient, for his many secrete purposes to bring our kyng and the kyng of Fraunce that now is together: both to make a perpetual peace and amitie betwene them, and that (whyle the two kynges and their lordes dalyed to gether) the greate cardinalles and Bisshop pes of both parties, mighte betraye them both, and the Emperour and all Chrysten kinges therto.

Then he made a iourney of gentelmen arayed all together in sylk, so much as their very showes and lynynge of theyr boutes, much more lyke their mothers then mẽ of warre: yea I am sure ỹ many of theyr mo-

thers

thers wolde haue bene ashamed of so nyce and wanton aray: how beit they went not to make war but peace for euer and a daye longer. But to speake of the Pompeuse apparell of my lorde hym selfe and of hys chaplayaes, it passeth the .xij. apostles. I dare swere that if Peter and Paule had sene them sodenly ād at a blush / they wold haue bene harder in beleue that they or any such shuld be theyr successours / then Thomas didimus was to beleue ỳ Chryst was rysen agayne from death.

When all was concluded betwene the kyng of Fraunce and ours, that Thomas wolfle had deuised / and when the prelates of both parties had cast theyr peny worthes agaynst all chaunces and deuysed remedyes for all mischeues. Then the ryght reuerend father in God Thomas cardinall & Legate, wolde go se the young Emperour newlye chosen vnto the roume, and haue a certayne secrete communicacion wyth some of his prelates also. And gatte him to bruges in Flaunders, where he was receaued with great solempnitie as belongeth vnto so mighty a pyllar of Christes church, and was saluted at the entering into the toune of a mery felow which sayd, salue rex re-

Prelates

gis

gis tuiatque regni tui. Hayle both kyng of the king and also of his realme. And though there were neuer so great stryfe betwene the Emperoure and the French kynge, yet my lorde Cardynall iugled hym fauour of them both, and tynally brought the Emperour to Calays, vnto the kinges grace, where was great tryumphe, and great loue & amytie shewed on both parties in so much that certayne men maruelynge at it, asked the olde bil shope of Weram. How it might be that we were so great with the Emperour so shortly vppon so stronge and euerlastinge a peace made betwene vs and the frenchmen, the Emperour and the kyng of Fraunce being so mortall ennemyes? My lorde answered that it might be wel inough if he wist al. But there was a certayn secret sayd he, wherof all men knew not. Yea verely, they haue had secretes this .xiij. hundred yeares, which, though all the layemé haue felt thé, yet fewe haue spyed them, saue a few Judases whiche for lucre haue bene cõfederate wyth them, to betray their owne kinges and all other. salutacion

A certein secret.

Then were we in diffrent & stode still. And the Emperoure and the French kyng wrastled together. And Ferdinandus the

empe

Milane. Turnay. Emperours brother wanne Mylane of ye frenchmen, and the Emperour turnay our greate conqueste whyche yet after so greate coste in Buyldynge a Castell, we delyuered vp agayne vnto the frenchmen in ernest ād hope of a mariage betwene the dolphyne & our princesse.

How the Emperour cam thorow Englond.

After that the Emperour wolde into Spayne and cam thorowe Englond where he was receaue wt great honour & wt al that pertayneth to loue and amyte. The kings grace lent hym money and promysed hym more. And the Emperour shuld tarye a certayne yeares & mary our princesse: Not that the cardinall intēded that thou mayest be sure, for it was not proffitable for their kingdom, but his mind was to dallye with the Emperour and to kepe him without a wyfe that (in so much as he was yong and lusty) he might haue bene noselled and entangeled wyth hores (which is their nurte rig of kinges) and made so effeminate and beastly

Nurterig. of kynges.

that he shuld neuer haue bene able to lift vp his harte to any goodnesse or vertue: that cardinalles and bysshopes myght haue administred his dominions in the meanetime vnto our holy fathers profyte.

The king of fraunce hearing the fauour that was shewed vnto the Emperoure, sent immediatlye a diffiaunce vnto oure king, not wout our cardinalles & bisshops counsell, thou mayst well wyt.

For frenchmen are not so folish to haue done it so vnadui sedlye and so rashlye, seynge they had to many in their toppes alreadye. Then oure king spake manye greate wordes that he wold dryue the frenchkyng out of his realme, or els the frenchkyng shulde dryue him out of his: But had he added as the legate Pandulph taught kinge Jhon, with the popes lycence, his wordes had sounded much better. For there can no vow stande in effect, except the holy father confirme it.

We sent out our sodiars, two sommers against the frenchmē, vnto whose chefe captaynes the Cardinall had appoynted, how farre they shuld go, ād what they shuld do, And therfore the frenchkyng was nothig afrayed, but brought all hys power a-

gainst

gaynst the Emperour in other places. And so was the Emperour euer betrayed. And thus the cardinall was ỹ emperours frend openly, and the frenchkinges secretlie, for at the metyng wyth the frenchkinge belyd Calys, he vtterly betrayed the Emperour: yet for no loue that he had to Fraunce, but to helpe the Pope, yea ad to haue bene Pope happely, and to saue theyr kyngdome. Whych treason, though all the worlde smelled it, yet it brake not out openlie to the eye, tyll the syege of Paupe. And the Cardynall lent the emperoure muche monye openly, and gaue the Frenchkyng more secretelye. He played with both handes to serue their secret, that all mē know not, as the bisshop of Weram sayed. But what soeuer the frenchmen did, they had euer the worse, notwithstondyng the secrete workyng of our holy prelates on their syde.

Paupe. Fynallye vnto the syege of Paupe came the Frenchkyng personallye with .lx. thousand men of warre, of whych .xij. thousand were horsemen, and wyth money ynough And the Emperours host was vnder .xx. thousand, of whych were but .vj. thousand horsemen, wt no money at all. For he trusted vnto the Pope for ayde of men, and vnto

sure Cardynall for money. But the Pope kepte backe hys men tyll that the frenchmē had geuen them a felde, and our Cardinall kepte backe hys money for the same purpose. And thus was the selye Emperoure be traped, as all hys predecessours haue bene this .viii. hūdred yeres. How be it there be that saie, how that the Emperours soldiars sothreetened Pace, the kynges graces embassadoure, that he was fayne to make chevesaunce wyth marchauntes for money in the kinges name, to paye the soldyars with all. Wherfore the cardinall toke from hym all his promocions, and played tormētours wyth him whē he came home, because that he presumed to do one iote more thē was in his commissiō But how so euer it was, ỹ emperours mē, in tarieng for helpe had spent out all their vitayles. Wherupō Burbon the chefe captayne of the Emperoure sayd vnto his vnder captaynes: ye se, helpe cometh not, and that our vitales are spent. Wherfore there is no remedy but to fight though we be vnequally matched. If we wynne, we shall fynd meate ynough: if we loose, we shall loose no more then we must lose with hūgre, thogh we fyght not. And so they cōcluded to set upō ỹ frenchmē by

Pace.

Burbon

night. The king of fraunce and his lordes purposing that the mone wolde soner haue faullen out of the skye, then that the Emperours host durst haue fought wyth them/ were som what negligent, and wēt the same night a mummynge that Burbon lett vpon them. The Emperours host therfore with their sodayn comyng vppon thē, amased the frenchmen/ and draue them vpon heapes to gether one on an other, so ỹ they neuer coulde com in aray agayne, and toke the king and diuerse of his lords & slew many and wanne the felde. And there came out all the Cardinals preuye treason/ for in the frenchkinges tent (lay men) were letters founde/ and beside that in the frenchkynges treasure, and in all the host among the soldiars were englysh shippes found innumerable whiche had come saylynge a thousande myles by land. But what wonder, shippes be made to saile ouer the sea, and wings to flie into farre contrees & to mounte to ỹ toppe of hye hylles.

When the frenchkyng was taken, we sang Te deum. But for all that singynge we made peace with frenchmen. And the Pope, the Venecians, fraunce and England were knyt to gether, lest the Empe-

Te deum.

rours

yours army shuld do any hurte in fraunce
Wherby ye may cõiecture of what mind ȳ
pope & ȳ cardinal were toward ȳ emperour,
and wt what hart our spiritualty wt theyr
inuisible secretes, lang Te deū. And trō ȳ
time hitherto ȳ emperour ād our cardinall
haue bene twayne.

After that, when the king of fraunce
was delyuered home agayne, and hys son-
nes left in pledge, many wayes were sought
to bryng home the sonnes also: But in vay
ne, except ȳ frenchking wold make good ȳ
which he had promysed the Emperour.
For the bringing home of those Chylderne
no Man moze busyed his wittes, then the
Cardinall. He wold in any wyse the empe
rour shuld haue lēt thē home, & it had bene
but for our kynges pleasure, for the greate
kindenesse that he shewed him ī times past.
He wold haue maryed the kinges dough-
ter our princesse vnto the Dolphine agay-
ne, or as the voyce went among many, vn-
to the seconde Brother, and he shulde haue
bene prince in Englonde and king in tyme
to come, so that he sought alwayes to pluc
ke vs from the Emperour and to ioyne vs
vnto Fraunce, to make fraunce stronge y-
nough to matche the Emperour, and to ke

pe him downe, that the pope myght reygne marte ne a GOD alone, and do what pleased uld haue him, without countrollynge of anye ouer ene at Ca seer. And for the same purpose, he lefte no thing vnpfounded to bryng the marte frō Andwerpe to Calys.

This be sufficient at this tyme, though I coulde saye more, and though other haue deserued that I more sayd: ye and I could more depely haue étred into the practise of our cardinal, but I spare for diuerse consyderacions, and namely for hys sake, whiche neuer spared me, nor any faythfull frende of his owne, nor anye that tolde hym truth, nor spareth to persecute the bloud of Christ in as cleare lyght as euer was, ād vnder as subtyll colour of ypocrysy as euer was any persecution syns the creation of the worlde. Neyther haue I sayde for hate of any parson or parsons (God I take to recorde) but of theyr wickednesse only, and to calle them to repentaunce, knowledginge that I am a synner also, & that a greuous. Howbeit, it is a deuelysh thyng and a mercyllesse to defend wickednes against the open truth, and not to haue power to repent. And therfore I doubt not, if men wyll not be warned he

reby

reby, but that God wyll vtter more practise by whome he wyll, & not cease, vntyll he haue broken the bande of the wylye hypocrytes, which persecute so subtyliy.

And fynally, let them remembre that I, to preuent all occasyons and all carnall beastes that seke fleshly lybertie, sent forth the true obedience of a Christē man vnto yet they condempned, but after they had condēpned thenewe testament, as ryght was, whence the obediēce had hys auctoryte. Now thē if whē the lyght is come abroad in vnto theyr wyckednesse can not be hyd, they fynde no such obedience in the people vnto theyr old tyranny, whose faute is it? This is a sure conclusyon: none obedience yt is not of loue can longe endure: and in your dedes can no man see any cause of loue: and the knolege of Christ, for whose sake onely a mā wold loue you, though ye were neuer so cruell, yea persecute. Now then if any disobedience ryse, are ye not the cause therof youre-selues?

Saye not but that ye be warned.